SUDANESE EDUCATIONAL ISSUES AN IDEOLOGICAL PERSPECTIVE

Dr. Abdel Rahman M. Yeddi Elnoor

Sudanese Educational Issues
An Ideological Perspective

Dr. Abdelrahman M. Yeddi Elnoor

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"Did ye then think that We had created you in jest, and that you would not be brought back to Us (for account)?"
(The Holy Quran, 23:115)

Dedicated to
The Soul of my Parents

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In the name of Allah, the most Gracious, the most Merciful, and PBU the Master of Prophets and on his Pure Progeny

Acknowledgment

Allah's will (be done)! There is no power but with Allah, the Almighty. Praise be to Allah, the Cherisher and Sustainer of the Worlds, and PBU the Prophet Muhammed and on his Progeny. The Quran says, "O ye who believe! Fear God, and (always) say a word directed to the Right: That He may make your conduct whole and sound and forgive you your sins: he that obeys God and His Apostle, has already attained the highest achievement."[33:70-71]

Dear reader, I have written this book mainly because a deliberate consideration of the peculiar problems involving the young generation as regards with its education has not yet appeared in print. The educational system nurses many ramified issues which need a deliberate dealing. I have selected some of them for consideration, however, these ramified educational issues should be considered together if education is to benefit from any deliberate evaluation. Nevertheless, this little work does not make any claim to be an exhaustive and learned treatise on the issues it deals with. In other words, the perspective offered in these pages doesn't make the author pretend to have a direct and first-hand knowledge of Islamic ideology that enables him to cover

these issues intensively and give them the form of an established ideology. It is merely an invitation to the specialist and general reader to have an Islamic insight into some selected issues of education, ELT and Arabicization in Sudan. It is also an attempt to give a message that is almost absent from our libraries. It is hoped that it may contribute to some understanding of the ideological flavor which education should possess and strive to achieve. I hope that what I have done may be of some help to others in suggesting ways in which education may be brought more in line with the Islamic ideals and teachings. It may also encourage many intellectuals who have better insight into these and other educational issues to write and enrich the libraries with such a literature.

Acknowledgment of the material quoted or cited has been paid in the book, wherever necessary and possible. I am deeply indebted to the writers whose writings have been of help and inspiration to me. Needless to add, I am solely responsible for the errors and imperfections that still remain in the book.

The writer acknowledges his praise, gratitude, and thanks to Allah, the Exalted Almighty and prays that this work may receive His blessings and consent and it may instruct and inspire those who read it.

I express my high sense of gratitude to my parents; my father the late Hafidh Shaikh Muhammed Yeddi whose continuous recitals of the Quran, every time and

everywhere, was a source of deep spiritualization for all of us; and my mother the late Aamina whose prayers at dawn and supplication to Allah made us realize that we are helpless without His tenderness, mildness, care and support. Both of them always remind me the greatness of Islam and therefore their ideals are remaining and will remain as the sources of inspiration to me. My deep sense of gratitude is due to my brother Mr. Abdel Lateef. Although he was working in the sanction-hit Libya, he was always extending the hand of a limitless generosity while I was persuading my studies in India. I am grateful as well to my Indian brother, Mr. Mohd Mazharuddeen and his wife Dr. Tayyaba Sultana who were so generous that they provided me with material and moral support during my Ph.D. journey in Aurangabad, (M. S.), India. Their generosity made me love their country and all their fellow beings living on that wonderful land. I am grateful to my brother the late Abdel Raheem who was always a source of support-material and moral. I am grateful to my brothers Saeed and Abdel Hafidh who extended moral and material support to me throughout my educational journey.

I'm indebted to Dr. Shabbir H. Josh, Former Reader and Principal of Marathwada College of Education, Aurangabad, India, who spared some of his valuable time and read the final draft of this book and offered me valuable suggestions. I'm very fortunate and deeply beholden indeed to have him to write a foreword for this book.

Again, I pray to Allah to bless my humble efforts with His acceptance and grace, He, the Sublime, is always the most Gracious, the most Merciful.

Dr. Abdelrahman Mohammed Yeddi Elnoor 2001

In the name of Allah, the most Gracious, the most Merciful

Foreword

There has been growing concern all over the world regarding deteriorating moral values. The countries which have opted for secularism as a way of life have educational curriculum based on secular ideas. The degradation of moral values is attributed by educationist throughout the world to the fact that education is devoid of religious teachings. It, therefore, suggested that value-based education is to be imparted. The main thrust of this book by Dr. Yeddi Elnoor is about providing religions based education. Dr. Yeddi has suggested an alternative system of education which should have at its core the Islamic principles. Unlike other countries where there are multi-religious societies, Sudan is a Muslim dominated nation and his proposition to base educational system on Islamic principles and values does not seem to be a misplaced priority. There is another reason why education can be based on the Islamic ideology. The message of Islam is universal and therefore it should not be inappropriate and unacceptable for people of other religious groups provided they are not prejudiced or biased. This system of education should be given a fair trial so that it becomes a model for others to adopt. Sudan should take a lead in this regard. Dr. Yeddi has quoted from the Quran and Hadith to substantiate his point of view in this regard.

Education has another very important role to play. It is the only instrument which helps in preserving, transmitting and developing the culture of the society. Dr. Yeddi is very much conscious of the cultural identity of the Sudanese people. The society has lost much of its identity during the days of the colonial rule on the country. This is not a strange and unusual phenomenon. Whenever country is colonized there has been colonization in every walk of life. Sudan is no exception. It is, therefore, the concern of the author is justified. His emphasis on the program of "Civilizational Orientation" and demand to accelerate this process would greatly help the Sudanese society to restore their cultural identity. This should be one of the prime aims of education at all levels of the educational structure.

There is still another very important aspect of education which should not be ignored by the educational thinkers, educators and educational planners - and that is the issue of medium of instruction. All great educational philosophers support the theory that a learner should learn through his mother tongue so that he is not handicapped by learning through a foreign language if it is the medium of instruction, as far as productive and receptive skills are concerned. It is psychologically sound to study through mother tongue as the learner is saved from the difficulties he would encounter in learning through a foreign medium of instruction. The cultural shock due to literature in foreign languages must not be lost sight of. Dr. Yeddi has dealt with

this issue in great details. The Arabicization of higher education should be considered a major educational priority. There is a need to have strong determination and positive attitude to accomplish it.

Apart from the above three aspects viz; Education based on Islamic principles, the program of civilizational orientation and Arabicization, the author has touched upon educational curriculum. He has critically examined the curriculum at Basic and Higher educational levels and has provided suggestions for reorganization and reforms in the existing curriculum. The suggestions are worth consideration and can greatly help the curriculum designers in making the curriculum, learner oriented rather than teacher and examination oriented. The other issues dealt with are science teaching, diversified and vocational education, equipping libraries and laboratories, coeducation, co-curricular activities, etc.

In his analysis of educational issues, the author has not neglected the teachers - their role, status and qualification. Teachers are makers of destiny of their nations. Much is expected from them, but not much is thought about their welfare. This is not just confined to Sudan. All over the world the status of teachers is low. The profession of teaching is most unattractive. Dr. Yeddi has discussed this issue with great sensitivity and judiciously. His suggestions must be considered with open heart and mind. Unless teachers are worth their profession, we cannot expect the

society to provide quality education.

The author being a student of ELT (English language/ literature teaching) did not ignore the issue of teaching English in Sudan. Like most of the countries where English was playing different roles in education, in Sudan also there has been great confusion as aims of teaching/leaning the language, teaching material, methods of teaching, examination system, etc. The author has offered very practical and useful suggestions as regards teaching of English is concerned. To make the language compulsory is to burden the learner with the language which he will never use. He also rightly suggests the use of English for special purposes and making it a library language.

Dr. Yeddi has done a pioneering work in the field of education. I'm confident that the book will greatly help the educational planners, administrators, educationists and teachers to understand their role in the changing scenario. It is remarkable that the author is committed to Islamic ideology and he has deep faith that the alternative system of education that he propounds has all potentials to save the world from moral degeneration and would uplift man to act as a man who is God fearing, God worshipping and who knows that he is created to worship God alone. He seems to have firm conviction that this is the only system which can take care of society; its economic, social, cultural and spiritual structure.

Dr. Shabbir H. Josh,
Reader and Former Principal of Marathwada College of Education, Aurangabad, (M.S.), India.

The Place of Knowledge and Education in Islam

Islam and knowledge are natural allies. No other religion surpasses Islam in the glorification of knowledge. Islam attaches a considerable importance to the acquisition of knowledge, and learning in Islam is much prized. The honour of knowledge, its acquisition and the prestigious status attached to it by Islam, have been manifested in the first revelation to the Prophet Muhammed (PBUH and his progeny) which says, *"Read!* In the name of *thy Lord* and Cherisher who created – created man out of a (mere) clot of congealed blood: *Read!* And thy Lord is most Bountiful, He Who taught (the use of) the Pen, Taught man that which he knew not."[96:1-5] This Quranic verse urges Muslims to dedicate their intellect to reading and acquiring knowledge in order to realize the greatness of Allah and worship Him. It means that Islam encourages learning that strives to realize Allah, the Almighty, enriches the intellect and employs the same for the proper rehabilitation of earth. The process of acquiring knowledge, thus, becomes a process of spiritualization of intellect and making it aware of its holy tasks on earth. This is evident from the fact that when Allah created Adam PBUH, the most valuable asset given to the father of Man, Adam PBUH, was the spiritual intellect which is capable of realizing and worshiping Allah, perceiving

knowledge and rehabilitating the Earth. It means that it was not mere an intellect, but a spiritualized and deeply thinking intellect. In order to highlight the distinctive nature of the intellect offered to Adam PBUH, Allah made Adam's intellect undergoes a formidable learning task. He, the Almighty, taught Adam the nature of all *things* and paraded him before the angels. To the surprise of the Angels who were nursing a different concept about the new creature, Adam PBUH soared high above many creatures and gave a clear clue of the task of human intellect on earth. The Quran tells us, "and He taught Adam the nature of all *things;* then He placed him before the Angels" 'He said; Oh' Adam! Tell them their natures."[2: 31-33] It is clear that Adam's intellect was not only *a spiritualized intellect, but it was also a scientific* intellect which has multi-dimensions task which is basically based on learning that spiritualizes man, guides him to employ his energy and the energy around him for the holy task of rehabilitating the earth. Thus, Islam, being the final religion for all human beings, gave an inclusive scope to the spiritualization, development and promotion of human intellect. It is based on the fact that if learning is conditioned and sustained by faith, it will be an efficient tool of making the learned man recognize Allah and fear Him because "those truly fear Allah among His servants who have knowledge."[35:28] Hence, the true end of knowledge is to create a worshipper and thus Knowledge raises the believer to higher ranks and degrees. The Quran asserts, "Allah will

raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted knowledge…"[58:11] Therefore, it is natural that those who have knowledge and those who do not have cannot be equal. The Quran confirms, sarcastically, this fact by saying: "Say: Are those equal, those who know and those who do not know?"[39: 9] Thus, it becomes clear that in Islam, acquiring knowledge is not only a privilege, but also an obligatory task. The Prophet Muhammed (PBUH and his progeny) says: "Acquiring knowledge is binding upon all Muslims."[Refer to Ibn Majah and al Baihaqi]

However, we must remember that in Islam, acquiring knowledge doesn't mean only the amount of knowledge one gets in the process of formal period of learning or the knowledge and education one attains for the sake of getting an academic Degree or pursuing social status. In Islam, education is a continuous, on-going and lifelong process. It begins at home with the first cry of the new-born child and continues till his death. Therefore, Islam encourages Muslims to make the acquisition of knowledge a lifelong program. The Prophet Muhammed (PBUH and his progeny) orders: "Seek knowledge since the stage of infanthood (cradle) till the stage of grave-hood (death)."

Islam points out many advantages of searching for, and acquiring, knowledge. The Messenger, Muhammed (PBUH and his progeny) tells us that whoever follows the path of knowledge, "Allah will thereby make easy for him

the path of paradise." [Refer to Muslim] Another Hadith has the same meaning. It opines, "Whosoever goes forth in search of knowledge, engages himself in the cause of Allah until he returns (home)."[Refer Tirmidhi &Abu-Dawood] At another point, the Prophet (PBUH and his progeny) adds, "Whoever walks in the path of knowledge thereby, Allah will make him walk in the paths of paradise; and verily, the Angels spread out their wings out of pleasure for the seeker after knowledge, and verily, the excellence of a learned man over a mere worshiper, is as the excellence of the full moon over the stars, and verily, the learned men are the inheritors of the prophets; for verily, the prophets' heritage is not Dinars nor Dirhams, but the heritage of knowledge, whosoever then receives this, he has received ample good fortune."[Refer to Abu Dawood and Tirmidhi] This lengthy saying of the holy Prophet (PBUH and his progeny), clearly, indicates that according to Islam knowledge is a valuable asset. Godly knowledge is even as valuable as Godly wealth. The Prophet (PBUH and his progeny) says, "Two types of people are mostly envied, he whom Allah has given judgment and who decides according to the same and teaches it to the others; and the man whom Allah has given wealth and he spends it usefully."[Refer to Bukhari and Muslim] Knowledge and education according to Islam are not only valuable during life, but they are also permanent sources of blessing in after death. The Prophet (PBUH and his progeny) tells us, "When a man dies, his works also stop

except three; acts of charity which are continued, *knowledge which benefits people* and a righteous son who prays for him." [Refer to Muslim] The Prophet (PBUH and his progeny) also says, "Verily, what reaches the Faithful out of his works and his good actions after his death is *the knowledge which he acquired and spread….or a book which he has given to inherit."*[Refer to Baihaqi]

Valuable knowledge generates valuable wisdom and the latter, on its turn, becomes source of guidance for a practical life for the successive generations. The Prophet Muhammed (PBUH and his progeny) urged the believers to seek wisdom which is part and parcel of the practical knowledge. He opines, "The word 'the utterance' which manifests a wise saying is the lost article of the believer, wherever he finds it, he is the most worthy of it."[Refer to Tirmidhi and Ibn Majah] Imam Ali, PBUH, the Gate of the City of the Prophet's Knowledge (PBUH and his progeny), highlights knowledge by saying, "No honor is like knowledge."[Refer to Nahjul Balagha] He elevates the status of knowledge above that of wealth and offspring. He says, "Good is not that your wealth and progeny should be much, but Good is that your knowledge should be much."[Refer to Nahjul Balagha] Imam Ali PBUH highlights knowledge and wisdom and at the same time he exposes the disastrous nature of ignorance. He opines "There is no wealth like wisdom, and no destitution like ignorance."[Refer to Nahjul Balagha] He considers knowledge as the most valuable

thing a man can gain in his life. He states, "Knowledge is a venerable estate."[Refer to Nahjul Balagha]

Therefore, it is obvious that a properly directed knowledge is man's credit that benefits him in life, after death and in the Hereafter. A worshiping knowledge benefits humanity, enables Man to realize the aim behind his existence and makes him seek the help and protection of Allah, the Almighty, even if he was advanced in the field of knowledge. Such knowledge gets the support and protection from Allah, the Sublime. It flourishes and benefits its surrounding as well. The human history displays many cases of such a useful knowledge. In dealing with one of these cases the Quran says: "He said: '(The power)' in which my Lord has established me is better (than tribute): Help me therefore with strength (And labor): I will erect a strong barrier between you and them. Bring me blocks of iron. At length, when he had filled up the space between the two steep mountainsides, he said, 'blow (with your bellows)' Then when he had made it (red) as fire, he said: 'Bring me, that I may pour over it, molten lead.' Thus were they made powerless to scale it or to dig through it."[18:95-97] On the other hand, there are, also, many references about knowledge which failed to benefit its producers because they aimed, solely, at its materialistic aspect and diverted it from the track which could have led them to the path of worshiping Allah. The Prophet Hud PBUH advised 'Ad people' whose knowledge made them materially advanced, not to be solely

involved in materialistic life and forget to worship Allah. He warned them against misusing knowledge and forgetting the requirements of Hereafter. He condemned such tendencies by saying, "Do ye build a landmark on every high place to amuse yourselves. And do ye get for yourselves fine buildings in the hope of living therein (forever)?"[26:128,129] When they insisted on disobeying the Prophet Hud PBUH, Allah destroyed them. All human societies, throughout the human history, which insisted on forgetting their Creator, Allah, exploited such one-sided knowledge and ventured into a de-spiritualized investment of their intellect as well as emphasized on following such a one-sided course of secular knowledge, destroyed themselves. "Allah took their structures from their foundations and the roof fell down on them from above and the wrath seized them from directions they did not perceive."[16:26]

A critical observer of the current progress in the field of science and technology can assume that it is a lop-sided progress and lacks many essential elements necessary for normal human existence. It is deprived of spiritual drive and it develops a one-sided view of life which is mainly materialistic. This one-sided exploitation of knowledge made materialistic societies neglect religion, consequently, they forgot the Hereafter and lost the ability to exercise and enjoy many important aspects of their life. Such knowledge may produce an apparent material comfort, but it makes Man ignorant of the basic aim behind his creation. In these

societies, Man may appear materially advanced, but he is, in fact, deprived of getting acquainted with many essential aspects of his own nature and of his future destiny as well. He advanced in only one aspect of life, but he forgot the basic aim of his existence. The Quran describes such people by saying, "They know but the outer (things) in the life of this world: but of the End of things they are heedless."[30:7] When Man prides himself on his secular knowledge and forgets Allah, he will harm his own self. The Quran asserts this fact and warns Muslims against such tendencies. It states, "And be ye not like those who forgot God; and He made them forget their own souls! Such are the rebellious transgressors."[59:19] Because the materialistic achievements of those who knew the outer aspects of life and became heedless to the end of things could not compensate them the loss they suffered in the moral, social and spiritual aspects of life. A majority of people in the current materialistic societies have lost faith in religion, but no substitute has been found to satisfy their innate spiritual craving. They have run after secular knowledge, banished God and religion, yet they have utterly failed to find a substitute to control and curb their arising animal instincts.

At present, materialistic societies are suffering from uncontrollable problems such as crime, suicide, drug addiction, high rate of divorce, family disintegration, violence, AIDS, pollution, environmental problems, etc. Man acquired knowledge and misused it, consequently, he failed

to elevate himself morally. The process of dehumanization, which has taken place in the materialistic and secular societies, is a result of the lop-sided development of science and technology. It is also because they did not make use of their knowledge in building a society that fears Allah. Temporary glamour of materialistic civilization acted as a trap that blinded these societies. The destiny of such a society is dim and grim. They are based on a fragile and collapse-bound structure. Allah, the Almighty, warns, "That We might try them by that (means). But if anyone turns away from the remembrance of his Lord, He will cause him to undergo a severe penalty."[72:17] Now, the materialistic societies are like a ship without a rudder left to be tossed on the turbulent waters of life and they have to succumb to the inevitability of the historical process.

Therefore, Islam urges Man to make use of knowledge in building a society on the basis of Faith and Belief. The Quran compares between a man who builds his structure on the foundation of faith, belief and fear from Allah, and the man who bases his structure on a secular and fragile foundation. It displays the comparison by addressing human intellect, inviting it to think and asking it to deduce the right answer. It says, "Which then is best?- he that layeth his foundation on piety to God and His Good Pleasure?- or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? And it doth crumble to pieces with him, into the fire of Hell."[9:109] It becomes clear that if various

fields of knowledge are not guided and tamed by religious teachings, then Man would build his home on a collapsing shore that neither has strong pillars nor has it foundations to stand upon nor has it a reliable roof to shelter under. Such a society will eat, consume and annihilate itself from within. Because real knowledge is that which realizes the greatness and attributes of Allah, turns the learner into a worshiper of his Creator and devotes him to rehabilitate the Earth according to the teachings of Islam. It is for such a perspective of knowledge that our educational systems should aim at and strive to achieve.

Education: An Islamic Perspective

Man is a Muslim by intuition and Faith. The Quran urges Muslims to preserve and foster that Islamic intuition and guard it against metamorphosis. It states, "So set thou thy face steadily and truly to the *Faith: (Establish)* God's *handiwork* according to *the pattern* on which He has *made* mankind: *No change* (let there be) *in the work (wrought) by God* that is *the standard Religion:* But most among mankind understand not."[30:30] Another Quranic verse gives the same message by saying, "When thy Lord drew forth from the Children of Adam - From their loins - Their descendants, and made them Testify concerning themselves, (saying): 'Am I not your Lord (Who cherishes and sustains you)?'-They said: 'Yea! We do testify!'(this), lest ye should say on the Day of Judgment: 'Of this we were never mindful.'"[7:172] It means that when a child is born he is a Muslim by intuition. It is his parents who divert him from the *straight -path* to other tracks of Disbelievers. The Prophet Muhammed (PBUH and his progeny) explains this fact by saying, "Every new-born child is born with the Faith, it is his parents who make him a Jew or a Christian or a Magian."[Refer to Sahih El Jami] Therefore, the duty of preserving Islamic intuition of the growing generation does not only fall upon Muslim families, but also upon their educational system. In other words, education, in an Islamic

society, is the process of molding, sustaining, maintaining and cultivating the natural intuition of Islam that exists in every new-born child and making it a lifelong process. In addition to this, education is the process of acquiring various skills required for the cultivation of natural resources so as to accomplish an Islamic rehabilitation of Earth. Education as a whole, whether religious or which is concerned with the persuasion of natural sciences, is a religious task and a religious strive. It aims at the creation of an Islamic character that worships Allah, enabling the learner to handle the natural resources for the proper rehabilitation of Earth on the basis of Islam and handing-over Islamic culture from one generation to another.

Education and the Generation Bond:

The members of the Islamic society must remember that the past is their foundation on which the present is built and the present, on its turn, should extend itself to mold, tame and guide the future. In other words, we must conceptualize the holy past in the minds of the growing generations and enable them to practice it at present and then assess the present so as to plan the future. Education can and must play a crucial role in this task.

The Islamic society has to evolve an educational system that transmits the Islamic way of life from one generation to another and to protect the Islamic culture from getting mutilated by alien invasion and foreign cultural

encroachment. It has to protect its youth from the corrupting organizations, secular concepts and mass media that neutralize their minds and weaken in them the sense of belonging to Islam. This does not mean that the Islamic society is against changes. Changes are bound to take place as a result of the norms and dynamic nature of life itself. But changes within the Islamic society should not be according to the wishes, parameters and cultural matrix of the so-called New World Order and its degenerated Pharaonic snobbery that leads to generation gap. Education must hand-over Islam to the new generations. The members of the Islamic society must realize that it is an error to have a dichotomy between education and Islam.

As we have seen earlier, education and Islam are two different faces of the same process. The Islamic society must not give chance to the rise of generation gap. In dealing with the growing generation, the educational system in the Islamic society must take lessons and benefit from the role played by the Prophet Ibrahim PBUH. The Quran tells us that it is the Prophet Ibrahim PBUH who named us Muslims. It states, "It is He who has named you Muslims."[22:78] He supplicated to Allah to make his coming offspring; the new generations, real Muslims. He said, "Our Lord! Make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (Will)."[2:128] Therefore, we have to surrender to Allah, as the Prophet Ibrahim had done, and make the Islamization of the growing generations

as our main concern. Allah said to Ibrahim, "'Bow (thy will to Me'): he said, 'I bow (my will) to The Lord and Cherisher of the Universe.' And this was the legacy that Ibrahim left to his sons, and so did Jacob; 'Oh my sons! Allah has chosen the faith for you; then die not except in the Faith of Islam.'"[2:131-132] This Ibrahimic obedience and life vision became the tradition of all successive Prophets. The Prophet Jacob PBUH also adopted the same strategy of his father in dealing with his sons and urging them to stick to the Faith of Islam. Allah Confirms this fact by saying, "Were ye witness when death appeared before Jacob? Behold, he said to his sons: 'What will ye worship after me?' They said: 'We shall worship thy God and the God of thy fathers, of Ibrahim, Isma'il, and Ishaq,- The One (True) God: To Him we bow (in Islam)."[2:133] Loqman PBUH followed the same Islamic philosophy of dealing with the new generations. He offered his son a list of divine advices which nurse a complete philosophy, way and method of guiding the growing generations of Islam. Allah ordered the Prophet Muhammed (PBUH and his progeny) to stick to the Ibrahimic Islam which surrenders to the Will of Allah. He, the Almighty, states, "So We have taught thee the inspired (message), 'Follow the ways of Abraham The True in Faith, and he joined not gods with God.'"[16:123] The Prophet Muhammed (PBUH and his progeny) also tells us that he has left with us two things which if we stick to them, we will never go astray. These two things are the Quran and the

Islamic way of life as manifested by him and his progeny. He says, "I have left with you an asset that if you stick to it, you will never go astray; the Book of Allah (Quran) and my way of life as manifested through the members of my family."[Refer to Tirmidhi] It is clear that the transmitting of the Islamic way of life from one generation to another was the basic concern of all Prophets. All these indicate the religious and ideological concern which the elder generation should exercise on the religious identity of the younger generation. The glory of Islam has been rising high on the strength of the inheritance passed on by the elder generations to the younger generations. There never had been any cultural chasm or generation gap in the Islamic society between one generation and another. Therefore, we must remember that it is we who beget our children and hence it is we who must determine the way they grow up and the culture they adopt. We cannot beget our children and leave them to the culture of the current corrupt and 'Disordered' World to feed them with the culture of sex, violence and degeneration. In fact, the World of today doesn't present a bright picture nor does it provide a conducive atmosphere for upbringing children. The current World is based on a corrupt, abnormal and rootless dynamism which is far removed from the normal dynamism of life. We can't accept such a suffocating dynamism. Muslims have to accept only that dynamism of life and time which crowns Man as the legal vicegerent and they must reject that reckless dynamism

which spreads mischief on Earth. Moreover, no dynamism can flourish without a solid root in the teachings of Islam. If we exercise even a slight complacency in this regard, we will commit the same mistake of the previous nations whose Prophets were excellent models of Islam, but after the Prophets had accomplished their sacred duties, "there followed a posterity who missed Prayers and followed after lust. Soon, then, will they face destruction."[19:59]

The current World is using many tools and equipment to spread its degenerated culture, and mass media is one of them. Therefore, the Islamic societies and their educational establishments should not depend solely on imported modern ideas and equipment unless the people possess a strong faith in Allah and are capable of Islamizing modern ideas, equipment and their surrounding as well. Whatever effort we exert, if it is not devoted to gain the consent of Allah, it will be a hopeless and futile effort. We and our educational system should always fist, and hold fast, the cable of Allah, His strong divine rope that links us with Him and also fist and hold us fast to the Itra (the progeny of the prophet PBU them) and then engineer a course of change that suits us and our needs. However, we must remember that no change can flourish or preserve our identity without possessing solid roots in the Islamic way of life as prescribed by the Quran and the Itra (progeny of the prophet PBU them). As it was mentioned earlier, we are not against positive changes and constructive progress, but we, certainly,

should be against hollow materialism. Nobody can be against progress, but progress should not be equated with the discard of religion. Progress should not be at the cost of Islamic way of life. The new has to come from the womb of the old. We should not cut ourselves from our roots. In other words, change should look both backward and forward. It should look backward to take guidance from our roots; the Quran and the Itra (progeny of the prophet PBU them), and it should look forward to Islamize, to tame and to make the new survive according to the teachings of Islam. Without this it is not possible to retain, sustain or maintain our Islamic identity. We must not seek material or technological progress at the cost of religiosity. A real Islamic society is certainly against whatever is not Islamic. It engineers its own educational aims according to the teachings of Islam.

Aims of Education in the Islamic Society:

Education in the Islamic society is an individual as well as collective undertaking. If Jihad aims to spread the Truth, education also must strive to strengthen and foster that Truth in the society. Therefore, it is the duty of some individuals and groups to devote themselves to, and undertake the task of educating the masses. The Quran states, "Nor should the Believers all go forth together: If a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,-That thus they (may learn)

to guard themselves (against evil).”[9:122] This Quranic verse reflects the elevated educational quality, needs, contents, visions and aspirations which must be the target of the Muslim society. It indicates that education must have definite aims which are capable of enlightening the people with knowledge and *warning them against evils.* The educational aims should have commitments to the teachings and values of Islam because the Islamic society has its own norms, values of life and institutions, therefore, its educational aims should be based on Islam and should also go hand in hand with the societal needs and aspirations. In other words, the Islamic society has to evolve its own educational system suited to its religious character. No Islamic nation can survive as an independent entity and withstand the encroachment of foreign cultures unless its educational aims are framed according to the teachings of Islam. True Islamic educational aim digs deep into the teachings of Islam. The basic teachings of Islam are neglected if contact with them is ignored. The vitality of the Islamic nation and the distinctiveness of its identity depend on the philosophy of life conceived in Islam, imparted through education and practiced as a way of life. Thus, the educational aim in the Islamic society must be inspired by the Islamic aims so as it may not drift aimlessly.

The above-mentioned Quranic verse indicates also that the institution of education in Islam is more important than the Islamic armed forces. In other words, education in

the Islamic society is a crucial defense line. It means that Armed Forces alone cannot defend a nation. It is the Islamic education that can undertake the major part of the responsibility of defending the identity and sovereignty of a nation. Our national security is nothing but our religious security and the latter is nothing but the process of making the feet of our people solidly planted and rooted in the knowledge of Islam and capable of a rational dealing with natural sciences. However, this is possible only through Islamized education.

The educational aim has to be concerned with the whole character of the learner and not only with his bodily needs and materialistic wishes. Education has to make the learner conform to the teachings of Islam, able to utilize his abilities and potentialities and to upgrade his skills as well. We have no existence apart from Allah Who created us for the task of worshiping Him. Education will build its foundation on a shifting sand if it neglects the importance of inculcating in the learner the sense of worshiping Allah. We can confidently assume that there is only one subject-matter of education that is to worship Allah. All other subjects should be subsidiary to, and based on, this principle. Education has to Islamize the life of a Muslim and influence it at all points and in all its manifestations. It has to stress the need of reviving the glories and ideals of Islam and to prepare the Islamic generation to meet the requirements of establishing a new Islamic World Order. Islamized aims of

education have to assume the responsibility of instilling in the learner a vivid and pervasive sense of belonging to Islam. Learners in such an educational system would be ideologically Islamic and intellectually vigilant. Consequently, Islamization of the society will be certain. We must strive for such ideological products of education. And, if this is considered a process of indoctrination, the educational system cannot shirk this responsibility.

Therefore, it is clear that education in an Islamic society is not planned in vacuum. It is the mirror of the society and it has to draw from the Islamic culture of the society. It should be sensitive to the demand and hopes of the Islamic society. It must not be imported from outside nor must it be influenced by alien models. It has to be determined by our own Islamic scholars, particularly, by those who have absolute conviction in the 'Islamic options' and who have deep roots in the culture, values and knowledge of 'political Islam' that derive from the Quran and the school of the progeny of the Prophet (PBU them). It is only the 'political Islam', that is loyal to the teachings of the Quran and has allegiance to the method of Itra; progeny of the Prophet (PBU them), which is capable of Islamizing various aspects of Muslims society from the top to the bottom of its hierarchy and rescue Muslims from the corrupt establishments, particularly, at the top of the hierarchy. To achieve these glorious aims we must have a glance at the educational aims in Sudan throughout the history so as to realize the importance of devising proper educational aims.

Education and its Aims in Sudan

Sudan, throughout its history, had witnessed various types of education. Each type of education that Sudan had experienced exerted to achieve its aims in its own way. The educational products of those various types of education reflected their spirit and aims. Consequently, Sudan had been positively or negatively affected by the aims of education it had undergone in different periods of history. It had experienced the following types of education.

Education in the Pre-Colonial Period:

Education, in Sudan, did not appear with aggression of the Turkish colonialism and its Egyptian mercenaries in the earlier and later part of the 19th. century. In fact, Sudan was having its own indigenous form of education since the 9th. century when Islam dawned upon Sudan. Before the dawn of Islam in Sudan, ignorance was reigning. A rustic form of Christianity was struggling to survive and the church itself was a fragile establishment and ignorant of the value of valuable knowledge as well. "The church did not," as Basheer M. O. states, "create the incentive for learning and education." Basheer went on saying that the church did not establish "centers of learning, because of its lack of vitality". The clergy was "corrupt and did not inspire any reform. Christianity was, therefore, incapable of

reforming the life of the people, or of inspiring a cultural and educational movement."[1] It was only after the dawn of Islam in the country that Sudan experienced a revolution in the field of education!

The dawn of Islam in Sudan in the 9th. century significantly marked the emergence of a new era with an educational system which upholds a divine purpose. It was in the form of a network of indigenous schools in the name of Khalwa. Khalwa or "Kuttab" system of education marks the beginning of the Sudanese education. They were single-teacher educational institutions. They flowered, flourished and performed a duty that the decaying church did not give any attention due to its lack of proper outlook regarding it. Institutions of Khalwa education are existing up to the present day and they are still illuminating knowledge among the masses. They emerged as a result of the fact that the basis of the society was always religion and Islam considers the diffusion of knowledge as a sacred duty. The early Muslims, in Sudan, attached great importance to education, and learning had been held in great esteem. They established Khalwa institutions all over Sudan. The institution of Khalwa was providing religious instruction, moral training and practical skills of life. Since then, Islam, in Sudanese society, had been lived and not just ritualized. It was a firm conviction in those days that no individual can successfully grow and worship Allah unless he receives Islamic education and acquires it. Knowledge was sought as a means of realizing

Allah, acquiring the teachings of Islam and getting enhanced by means of practicing it. Knowledge was the guide for attaining higher social and spiritual values. A religious educated man was having a healthy body and a sound thinking throughout his life. Education was considered a lifelong process and used to go on up to the end of the individual's life. Education was meant for preparing the individual to live in the society and to get prepared for the life in the Hereafter. Therefore, education was not regarded as an end in itself, but as a means to an end.

Families were very particular about the education of their children. The family puts the young boy (the Hawar), during the period of his study, under the complete care of the teacher (the Faki). The child was handed-over for the proper religious, intellectual, social and economic shaping, to the care of the experienced scholars who were not having Certificates and Degrees, but were genius men of real qualifications and abilities and were competent for their special and sacred duties. They were men full of moral and intellectual character and famous for piety, acquisition of knowledge and guiding new generations. The Faki was solely responsible for the fullest development of the Hawar's personality on the basis of Islam and he made the availability of proper environment possible. Moral and spiritual training was, easily available to the learners. The teacher disciplined and charged the minds of Hawars with Islamic concepts of life and their hearts with piety. The Faki also paid individual

attention to each Hawar. Able and brilliant Hawars found ample opportunities to display their worth and develop their intellectual abilities and grooming spiritual potentialities. Educational activities completely engulfed and dominated the Khalwa life of students. Writing was taught before reading and by the pupil running his pen over the letters traced by the master who used dates' kernels or pebbles to mark his writing traceable on a white-painted board. There was no system of external examination. Learners were judged on the basis of continuous observation and evaluation made by the Faki. They proceeded according to their own caliber and pace in understanding various branches of knowledge. They were not bound by any fixed syllabus or time-frame or terms. Studious and intelligent learners were allowed to proceed ahead of the rest of slow learners. However, brilliant learners used to help slow learners.

The Khalwa life had a conducive atmosphere for proper moral, social and intellectual growth of learners. Students were infused with brotherly feelings, academic cooperation and higher aspirations. Most important, the intimate relationship between the Faki and his students was one of the most important features of the system of education. It developed a close relationship and a strong bond between the teacher and the taught. In other words, no distance was maintained between the Faki and the Hawars. This type of relationship between them was based on mutual feeling of respect, reverence, kindness and love. In

other words, the relationship between the Faki and the Hawar was that of a father and a son. Actually, the Faki was loved and respected not only by his pupils, but also by the society as well. He was a model of proper character, sound behavior and religious purity. Therefore, the students learned to behave properly, respected the learned and pursued higher aims of life.

The purpose of the Islamic education was not to fill the mind of the learner with only factual information, but also to prepare him for practical life in a simple, conservative-cum-progressive, pure and intuitive society. It kept in close contact with the various productive activities of the society and at the same time, it offered the learner a complete moral code of conduct. It did not generate generation gap as the current educational systems are doing. There was a smooth flow and adoption of the Islamic way of life from one generation to another and this enabled the learners to participate in the productive aspects of social activities. Therefore, there was a synthesis and harmony between individual drives, educational goals and social aims of existence. The learner contributed effectively to the welfare of the society. In some places the learners used to work in the farm of the Faki, taking care of his animals, land and cultivation activities. Therefore, it can be said that education was meant for the growth of the whole character of the learner and not the growth of mere intellect. It was meant not only to produce mere scholars or elite, but also to prepare

ideal men who would perfect themselves, elevate their families and Islamise their communities as well. The aim of the Islamic society and education was to establish a strong link between Man and his Creator and to foster in Man a faithful allegiance and loyalty to Allah. It enabled the religious attitude to play an important role in individual's life and it made his life and activities in the society worthwhile.

It is clear that fulfilling the aim behind the creation of Man was the sole purpose of education, namely, to produce a religious and a worshipping person. It was a mode of discipline and self-control. Its aim was to inculcate moral strength in the learners and to develop their personality on desired Islamic lines. Learners who underwent that system of education were rehabilitating their society according to the teachings of Islam and were real vicegerents of Allah on Earth. Therefore, building up of Islamic character was held in high esteem in pre-colonial education in Sudan. The chief aims of Khalwa education at that time were:

1. "The recitation of whole or part of the holy Quran. The logic behind this was to give due importance to the Quran and to disseminate its sacred teachings.
2. The acquisition of knowledge of the Quran and Hadith.
3. The molding of the character of the learner on the basis of the above (1) and (2) aims.
4. The application of the Islamic way of life in the day-to-day life of the individual and society whether

economic, social, political or spiritual."[2]

No one was denied education. It was everybody's birth right. In other words, the society did not exercise any restriction on acquisition of education nor was there any other factor that checked the members from receiving knowledge and elevating themselves. There was no discrimination on the basis of social, economic, tribal or racial background. Therefore, education in that period was at its zenith. It achieved the highest goals of efficiency and success. It was successful in achieving its aims and fulfilling the demands of the day-to-day life of the community. It was responsible for bringing about the sense of fraternity, brotherhood and equality among the masses. It successfully created a social bond among the people and enabled the whole society to transcend the geographical, tribal and racial barriers which were engulfing the non-Muslim parts of Africa. It Islamized and perfected the Sudanese Muslim to such an extent that it made him pious, brave, honest and reliable as confessed, later on, by the colonial invaders themselves.

Education in the Colonial Period:

Sudan was invaded by the Turkish and their mercenaries in 1821. During the Turkish colonialism in Sudan, 1821-1885, few Western-type schools were established to impart secular education to those who joined colonial government jobs. These secular schools withered away and were completely eliminated by the successful Islamic

revolution led by the Islamic leader Mohammed Ahmed Elmahadi in 1885. However, being a link between North Africa and the southern part of the dark continent, Sudan had always been, as it is still now, the target of enemies. It did not enjoy the independence it reaped from the Islamic revolution of Elmahadi in 1885. It was again invaded in 1898 by the British and their Egyptian mercenaries. The new invaders did not like the strong Islamic sense and attitude which dominated the Sudanese society and which enabled the Sudanese to annihilate Gordon and to give the colonial forces of the 19th. century unforgettable defeats and bitter lessons. The British colonialism found Islamic belief very strong among the Muslims in the north of Sudan and also popular among the Southerners. The first sinister priority of the invaders was to reduce the influence of Islam upon the Sudanese and to distract the Muslims in Sudan from the Islamic way of life. They started a fevered campaign and made all out efforts to fight Islam in Sudan by employing various colonial agents. Secular and missionary educational systems were some of the tools employed by the colonial rule to achieve their ulterior motives.

It is important to mention here that the valuable credit of Islam, which was not realized by colonialism, was that it removed, effectively, the racial barriers. Due to the multi-racial nature of Africa, Islam always remained the most ideal way of life perceived and lived by the Africans. The ability of Islam to create racial harmony was admitted, later

on, even by Western writers themselves. Appreciating the distinctiveness of Islam in uniting various races, Edward W. Blyden states, "If the divinity of a religion may be inferred from the variety of races among whom it has been diffused, and the strength of its hold upon them, then there is no religion that can prefer greater claims than Islam."[3] He went on saying that none has with so marked a degree overstepped the limits of race as the religion of Islam which, as he says, "extinguished all distinctions founded upon race, color or nationality."[4] The colonial rule was well aware of this fact and of the fact that Islam and Islamic education are always capable of making people brothers in the true sense of the term and removing racial and tribal barriers which Africa suffered from. The colonial forces also realized that Islam was actually favored by all people in Sudan including those who lived in the South. The Southerners preferred to embrace Islam because on the one hand, under the shade of Islam they enjoyed a sense of real brotherhood with their Sudanese counterparts and on the other hand the Southerners always suffered from the snobbery, hypocrisy, racial and tribal motives of various colonial agents. Therefore, Islam was found, by the colonial agents, to have an "overwhelming advantage"[5] and popularity even in the South of Sudan as it was admitted by colonial rulers. Nevertheless, the colonial forces waged a war against Islamic education and at the same time set up secular-cum-missionary schools to achieve their ulterior motives. They tried to hinder the smooth functioning

of the Islamic system of education and allowed secular and Christian schools, which were impelled by a fevered zeal for crusade, to function. They attached great importance to the spread of corrupt Western ideologies and stray philosophies of life among the Muslims on the one hand and evangelization among the non-Muslim population on the other. The motive of the colonialists was to sustain political stability, spread materialistic culture and propagate Christianity and Western ideologies among the Sudanese. The colonial agents, by adopting a pre-planned anti-Islam agenda, tried to deprive Southerners from 'the advantages' of Islam and to impair its spread in the South. They resorted to suppress and marginalize even Muslims in the south of Sudan and the "Southern Sudanese Muslims were not allowed to practice their religion openly."[6] Moreover, the colonial educational policy in the South of Sudan was based on discrimination. It was based on the policy: "If a native wishes to read, he must first be baptized."[7] It means that baptism was the passport for their evil-loaded education. Ironically, colonialists, due to their racial tendencies and snobbery, were critical even about those Southerners who were baptized and converted to Christianity. They found that conversion failed to exercise any moral uplifting in them. It rather spoilt their indigenous character. The colonial agents realized that the Southerners' pre-conversion condition was far better than that of post-conversion. Colonel Jackson, in his letter to Cromer in 1900, sarcastically

remarked, "A Black when converted becomes a scamp, loafer, scoundrel and liar, whereas they are now happy, contented, honest and vice unknown."[8] Therefore, it is clear that colonialism was a source of evil even for the simple pagans of the South of Sudan. Consequently, the Southerners suffered a ramification of evils of colonialism. The colonial rule had neither developed the South nor allowed it to adopt the *factors of moral progress* already existed in the North so that the South could move with the North on par. Moreover, they did not wish the colonial educational system to remove tribal barriers. They emphasized that education may produce a handful of clerks and officials, but this should be done without any "detribalizing"[9] effect. Therefore, even the current wars among the Southerners, after they separated their country from Sudan, are tribal wars and ironically they are perpetrated by the products of colonial and missionary education. Historically, the South was not having an indigenous uniting educational system like the one which existed in the North. Consequently, it was severely affected by the colonial system of education. Colonial education activated tribalism in the South and their evangelizing efforts failed to create any sense of brotherhood that is capable of removing tribal barriers from the South.

As it was mentioned earlier, the credit Islam and Islamic education get is that they have always created a high moral quality among the Sudanese Muslims throughout the

history. This fact was admitted by the colonial forces. The colonialist found the Muslims in Sudan possess "styles of moral…far more intelligible and predictable"[10] than those other non-Muslims. Even if the colonial administrator wanted to have ordinary human companionship, he looked for Muslims. Nevertheless, the colonial rule did not relish these facts. They kept on spreading their malicious agenda. Through the infusion of secular education among the Muslims the colonial rule wished to develop a special type of morals that was close to Western view of life. Therefore, it is important to mention here that the Sudanese realized the malicious colonial designs and were reluctant to send their children to these schools. They had rightly considered that colonial education would liquidate their children, make them irreligious and teach them secular ideas, bad and undesirable manners. The colonial system even resorted to pay money to parents to allow their children to attend colonial education.[11] They followed all means to corrupt the Sudanese. The Sudanese society was never shaken to the core until the invasion of British colonialism to the Islamic land of Sudan. The Britishers left no stone unturned to disrupt the religious, social, economic and cultural structure of Sudan. Not only that, but colonialists had most child-like faith in their judgment. They thought that they could act, in Sudan, as they liked. At some periods they even, desperately, wished to "convert Muslims."[12] By venturing into such a desperate attempt, they wished to pull down the Muslims from their

intuitive purity which the colonialists themselves had appreciated earlier and which was always provided by the Islamic way of life. However, when they found the utopian nature of such a fruitless attempt, they resorted to shake the identity of nation by various notorious means. Moreover, economic exploitation of people and their resources was one of the motives of colonial education and administration. Exploitation continued day by day and the economic condition of the society deteriorated. As part of their exploiting strategies the colonialists found that it was very costly to recruit professional workers for various government departments from abroad. Therefore, to maximize their economic revenues and to avoid the discontentment among the people, the colonialists resorted to educate the sons of the tribal leaders and influential men of the Sudanese society so that they might be used to fill up minor posts under the invader's government. In other words, the colonialists started providing jobs to placate the people's eruption-bound revolution and revolting tendencies. They selected a few Sudanese and started preparing a small artisan class and clerks by giving them education which was sufficient only to make them understand the machinery of the government and to become tools in the hands of the colonial administrative set-up. The colonial regime started imparting professional and vocational courses with the sole purpose of exploiting the masses and the resources of the country. Their fevered efforts were not accompanied with any idea of the

welfare of the Sudanese society. They were not ready to give even to hard workers any tangible material benefits. They rather stripped the Sudanese workers off the financial return of their efforts. A colonial Governor of a province remarked, "To provide means for the present generation to acquire sufficient wealth to enable them to obtain all various luxuries civilization brings and to make it possible for such comparative wealth to be easily gained would in my opinion, be disastrous. For this reason, I am anxious that the price given for cotton should not be too high."[13] It is very clear that it was an unjust ruling system and a wasteful education which prepared the learner for only economic exploitation and stripped him of his identity. It made learners to pick-up evils only. The declared motives of the colonial education, as stated by James Currie, were:

1. "The creation of a competent artisan class.
2. The diffusion among the mass of people of education sufficient to enable them to understand the machinery of government.
3. The creation of a small administrative class capable of filling …Government posts…."[14]

Being charged with these motives the colonialists considered Western education the most effective tool to achieve them and hence retain their lasting power in Sudan. They considered Western education as the only real education and accordingly they contributed to its parasitic

growth. It was a period of rapid Westernization of the Sudanese intellect. The British colonialism in Sudan aimed at spreading Western materialistic knowledge through the English language and this was based on the claim of superiority of Western materialistic culture and language over the indigenous native culture and languages. They waged a war against the Arabic Language, the mother tongue and the most effective factor of promoting the Sudanese intellectual ability. They embarked upon a vigorous process of secularizing the Sudanese learners by concentrating on providing secular syllabus for schools and reducing the religious package of Islamic education in order to prepare a group of Sudanese to be loyal to them and ready to cooperate with the colonial forces on the long run. They tried to replace virtues by knowledge and values by information.[15] Their motive was to prepare Westernized Sudanese intellects for long-run ulterior motives and to make the Sudanese who undergo the colonial education Sudanese only in blood and color but English in reasoning, opinion, morality and intellect. Learners were being turned into 'Anglo-Philes'. The motive of the colonial education was to create a group of Sudanese elites nurtured on the glories of Western knowledge. They, therefore, started looking for loyal elements in the indigenous population who, the reader can guess, would be most willing to offer their services. The prescribed texts were taught and tested for their notorious intellectual and cultural contents rather than for their knowledge content. They taught students,

who proceeded to Higher education, ideas opposed to Islam through subjects such as Economics, Politics, Science, History, Literature, etc. Colonial education was a process of over-intellectualization which put a severe strain on the minds of the learners and made them imitators only. Students were forced to adopt an uncritical attitude. Consequently, it estranged the Sudanese learners from their great Islamic way of life. It inculcated in them the Western way of thinking and implanted Western ideologies in Sudan to ensure the intellectual, political and ideological domination of the West on the long-run. It made some of the Sudanese elite the adopters, perpetrators and defenders of Western reckless ideas such as Democracy, Socialism, Secularism, Capitalism, Communism, Freudianism, etc. to such an extent that turned them into opponents of the Islamic options and supporters of the alien and imported ideas. Therefore, colonial education aimed to *corrupt* and *exploit* the Sudanese. It was, obscurely, geared to accomplish colonial motives. On the eve of the departure of the colonial army education was deficient, both, in quality and quantity.

Education in the Post-Colonial Period:

In dealing with post-colonial education, we would like to touch upon a serious bottle-neck in the political life then. During the colonial rule, it was quite usual for Sudanese politicians to deplore and criticize the colonial educational system in vague and general terms, but after the

departure of the colonial army they did nothing to change the course of history in favor of the original identity of the Sudanese. Our rulers came to occupy the top position, but they could neither wear any proper commitment nor could they provide proper direction for the educational system. It was difficult for those feudal and sectarian politicians as well as moron military officers who came to power to devise a detailed and suitable educational program that suited the cultural heritage and identity of the Sudanese because they themselves were ignorant as usual. We succeeded in throwing off the yoke which colonized us, but we utterly failed to abolish completely its traces. If we look into the post-colonial educational system, we will realize that nothing substantial has been done to make education achieve a definite aim that satisfies the ambition of nation. One may observe some horizontal expansion of education which was made during various regimes. In fact, it was made for the sake of political convenience and for the vested interests of the sectarian politicians and moron military officers rather than for a change of ideo-economic fabric. The general pattern of education was largely a continuation and reinforcement of the colonial state of affairs. One hundred years old system of education imposed on Sudan by Cromer with cunning, notorious and narrow motives persisted and threatened the identity of the nation. If Sudan had aimed at achieving real independence, it should have removed all the traces of the colonial educational system at the time of the

physical departure of the colonial invaders. After the physical departure of the colonial army, it was necessary to reassess our educational aims so that it could serve the Islamic way of life and abolish the dichotomy perpetrated, by the colonial system of education, between education and indigenous culture. Unfortunately, the colonialists physically left Sudan, but many symbols of their colonial era whether in the form of leaders or institutions remained. Whoever came to power pledged to achieve the aspirations of the Sudanese, but they utterly failed to realize that education was a serious task and could not be improved by stray slogans. All those who came to power were not possessing any clear ideological vision based on Islam so as to guide them as rulers of a Muslim nation. The saddest part is that in spite of slogans and rhetorical statements for the improvement of education, the system led the people backward. The question of Islamizing education was not dealt with and the Islamic view of education was sacrificed in order to uphold one or the other of the political views that prevailed in Sudan since 1956. This creates a lingering suspicion that there has been a criminal conspiracy to let things go as they were. It shows that there was hypocrisy and duplicity in the political life of Sudan. The leaders functioned as split personalities. Various governments, whether military or the so-called democratic, manipulated power for their vested interests and relegated the role of education to the background in restoring the Islamic identity of the nation. Military governments were

ideologically on the wrong path. They were wavering in their political and ideological directions and allegiances to appease either the East or the West because when they come to power the stupidity of military rulers comes to the surface. Therefore, they closed their eyes to the Islamic function of education in general. Anarchic democratic governments were only wrangling for and chasing portfolios as the parties were either moron sectarian parties or leftist secular parties which were, originally, fabricated by colonialism itself. It is natural that in such a situation, pertinent issues cannot be taken care of by such rulers who were either Western or Eastern in their ideological allegiances and affiliations. They were having a vested interest in retaining and continuing the Western-oriented education. The politicians became more and more dependent on recommendations made by foreign educational commissions to help the country in educational planning and writing textbooks. They continued to borrow and transplant, in Sudan, ideas and plans from alien soils and cultures. If we look into the recommendations of a Foreign Educational Commission which visited Sudan in the 1950s, we will find that the general tendency of the Commission was to support the ideological flavor of the old colonial system of education. It confined the educational activities only to training of men and women for various government posts. Their only major concern was to continue to educate the Sudanese for the purpose of filling government posts. In 1954-55 the International Educational

Commission laid down educational aims for the post-colonial period. These aims were not different in spirit from those which were laid down by James Currie during the early years of the 20th. century. The Commission stated that Sudan "must find and train men and women for various government departments as well as other national needs and activities…"[16]

Therefore, the post-colonial era was a period of history in which nothing good was achieved in education. Cromer's and Currie's educational ghost had cast a very long shadow on the educational system of Sudan. For thirty years after the departure of the colonial army or what it may be called a period of 're-dependence' the educational system was still loaded with the spirit of Cromer's and Currie's cunning educational philosophy. It failed to solve the problem of illiteracy or to provide quality education for the masses. A majority of people remained illiterate while a majority of those who claimed to be educated could not read the Quran correctly or speak chaste Arabic fluently. The curriculum did not appear to have undergone any drastic change. No heed was paid to intensify the teachings of Islam and clarify its social, political and economic concepts to the growing generations. Education continued to be the center of giving learners half-baked knowledge, reckless ideas and self-contradictory ideologies imported from the East or the West. Sudanese stupid politicians and moron military officers who ruled Sudan continued to depend on foreign educational

plans to run the educational affairs in Sudan. They failed to realize that such a policy would not only lead to the loss of our ability to think, plan and execute matters and programs related to such a sensitive ideological activity like education, but also would annihilate our aspirations for real and complete independence. They failed to realize that on our soil there was no dearth of Islamic talents and scholars who could realize, plan and execute educational programs. They should have utilized the available Islamic talents for the benefit, interest and good of our Islamic society. Even the attempts made to implement the recommendations of the Foreign Educational Commissions failed due to the vicissitudes and vested interests of the stupid sectarian politics and the ignorance of the military rulers. A bunch of feudal sectarian lords and their cronies were keen to keep the poor masses illiterate and ignorant so as to make them vote banks for their programless parties and to exploit them by the illiterate candidates who put thumb impression instead of signature, and say 'Yes' to their feudal leaders without understanding the issue discussed or raising any objection. Military rulers are mostly the educational drops who could not do well in their schooling and therefore they opted to military college and graduated as symbols of armed ignorance which displays nothing but stupidity when they come to power. Therefore, improvement of education was not a major concern of the post-colonial rulers and therefore it developed wide gaps and serious inadequacies in aims,

quality and quantity.

A peep into the educational system that prevailed in the country since the departure of the colonial army in 1956 and up to the end of the 1980s is not only distressing, but it is also disgraceful. Education, particularly Higher education, continued to be the laboratory of Westernization, Easternization and Egyptianization of the Sudanese Muslim intellect. It remained a womb of alien and Pharaonic culture that conceived alien mentalities and metamorphosed personalities. It continued to corrupt the minds which came from Islamic backgrounds, consequently, it produced a large number of half-educated and rootless men and women. It was this waste educational out-put which contributed to the effacement of the identity of the nation. The products of that system of education were allergic to Islam in spite of claiming to be Muslims. They wanted Sudan to remain as a satellite that rotates in the orbit of the West and the pro-West neighbors. The majority of the Sudanese intelligentsia were attracted to every alien ideology because it offered them unbridled freedom from the accountable Islamic way of life. The educational management was left to be steered by reckless intelligentsia whereas real educational reform was ingrained in the heart of the Muslim masses and was nursed by the true Islamists, who, unfortunately, were distanced from power. In fact, ideologically, the nation is sitting on a collapsing shore and it seems that we reached a point of no return as far as our identity was concerned. In 1989, the so-

called Islamic Movement came to power with its own bombastic slogans which derive from a deeply ingrained historical hypocrisy. Its educational policies have done a colossal damage to education and turned it into a commercial hub that produces nothing except enlightened ignorance which drank deep from the hypocrisy of the hypocrite Islamists.

Aims of Education after 1989:

The defects and problems of the present-day educational system and society owe their origin to the policy pursued in the past, whether by the colonial system or by the post-colonial pro-Western rulers. We are suffering from the effects of wrong policies of the post-colonial politicians. However, the so-called Islamic Movement and its supporters in the military launched, in 1989, a military coup against the sectarian rule. The educational agenda displayed by the so-called Islamist rulers tried to display a superficial awareness of the concept of Islamized education and its importance in reviving the society on the basis of Islamic way of life without being able to implement it on ground of reality. In fact, people were misled and made to think that the new generation would be very fortunate because they are ruled by an Islamic Movement which tried to display a keen awareness of the drawback of the century old educational system. The philosophy of education propagated by the so-called hypocrite Islamic Movement and its stupid moron military

junta seemed to have derived from the ready-definitions presented by Islamic teachings. It considered that, as contemporary life needs a man who is capable of thinking, working and adapting to circumstances, acquiring of knowledge should be a *continuous and lifelong process*. Their educational aims went on claiming:

1. to foster the *religious sense* in the youth so that it can influence their personal and collective behavior.
2. to provide them with knowledge and experience.
3. to make them physically fit and to purify their soul by *religion* and good values.
4. to train them to think deeply, to reason properly and to treat mildly.
5. to strengthen in the learners the spirit of national unity.
6. to release their potent moral and material energies and to disseminate aspirations to regain our *civilizational* role as a leading nation that has an *immortal message.*
7. to give special care to the minds of the youth.
8. to develop in them *the spirit of obedience to group and nation* and rehabilitate their conscience with readiness to *sacrifice their lives for their ideals.*
9. to build a society of self-reliance.
10. to develop skills of the learners and to provide adequate opportunities of training on modern facilities of knowledge.

11. to develop learners' environmental sensitivity so as to enable them to consider the nature, its contents and treasures as boons of Allah, hence, it must be preserved and properly utilized.[17]

Unfortunately, none of the above educational aims was achieved. In fact, education system reached a point of no return as far as the quality is concerned. The so-called Islamic movement drove the entire educational activity into a market that has no relation with education or Islam. It turned education into a bargaining hub that offers qualification to whoever pays and not to whoever has mental capacity. The entire educational process is run in a very theatrical manner that apparently displays the name of education, but in its essence embodies nothing more than swindling people or calling them to get swindled. Now, mostly, holders of half-baked educational qualifications are running education at all levels. Therefore, the educational system is ailing as it produced a quality of people who will keep it ailing as they do not know how to rescue it even if they have the intention to do so. People are now shocked not only from the backward educational system the so-called Islamic Movement has established, but also from the depth of the hypocritical nature of the members of that Movement who are ruling Sudan. The depth of their hypocritical characteristics made them excel in dragging Sudan to the bottom of the chasm and making it one of the

most failure states in the world.

The so hypocrite Islamic Movement could not realize that Sudan is committed, without bargaining, surrendering or giving way to any pressures, to establish an Islamic society and to secure the planned Islamic progress on all frontiers, including education as education is one of the most important frontiers of Islamization. The so called Islamic Movement seems to have never come across the Quranic verse which says, "Hold firmly to what We have given you and bring (ever) to remembrance what is therein…"[2:63] It could not realize that education can, and should be made to, play the main role in the process of Islamization of the society. We must remember that education is one of the most important ideological activities and our Islamic nation of tomorrow is going to be what the young students at schools and universities today will make it. The Islamic edifice of the future ultimately depends for its dignity and strength on the base we lay at present in the type of education that our students get. Multidimensional efforts are needed for rescuing education from the marginalization it has suffered since the departure of the colonial army till to date.

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Multi-Dimensional Issues of Education

From the ideological point of view and on the macro level, the current political trend has failed to fulfill the ideological obligation of educational and on the micro-level there are so many aspects of education which need urgent reformation. Both, the macro level and the micro level have not received any attention. We must remember that it is idle to neglect education and think that progress can take place. This exactly what has been going on in Sudan since the departure of the colonial army and we should not continue it any more. We feel that, till to-date, we have utterly failed to give top priority to education that it deserves in the hierarchy of national planning. Unless something positive takes place in education, nothing positive can emerge in the country.

It is true that the current economic obstacles are a stumbling block in the path of our ambitions to make massive educational reforms, but the economic obstacles are the result of the reckless economic system establish by the hypocrite Islamist rulers. We cannot afford to wait for better days. We have to get out of the stand-still stage and make an all-out effort for educational reforms. We have to realize that for reorganizing the educational system and directing it to achieve the goals of the Islamization of Sudan, education should receive full backing from both the society and the

Government. In the past, the motives of the colonial rule were to achieve certain notorious things in Sudan. And, the educational system as well as the administration were erected and geared to the accomplishment of those malicious and notorious motives. In the post-colonial Sudan, we could not improve education because there were no sincere Islamic leaders who were part of the identity of the nation. Islamic intellect could not come to power to plan and reinforce the required reforms. In Sudan, our ideals and aims are sacred and therefore our education and administration should be geared to achieve glorious ideals and aims that every ambitious educational system strives to achieve. Education can only help in the achievement of the designed ideals and aims when we make a sincere effort to improve its content and structure. Reformation in these two crucial areas will contribute, positively, to the educational and social reform we are aiming at. The content of the educational curriculum should be improved and it must act as an Islamic fountain from which the learners slake their thrust for knowledge and skills.

Educational Curriculum:

Life is a religious task. Allah says, "I have only created jinns and men, that they may worship Me."[51:56] At another part of the Quran He, the Almighty, says, "We created not the heavens, the earth, and all between them, but for just ends."[15:85] It is very clear that

the ultimate aim of life is to worship Allah. Various aspects and activities of life should be managed and directed to foster that aim and to accomplish that task. Education is one of the activities of life. It is a deliberate task and requires a planned environment. Therefore, it needs a proper plan to guide it. Educational curriculum is an embodiment and incarnation of that plan. It should include in its content all items that would develop, foster and strengthen the goal behind the creation of Man. As it was mentioned earlier, we must remember that every new-born child is born with the intuition of worshiping Allah and therefore it is natural that our educational establishments must foster and strengthen that proper intuition. In other words, the educational curriculum should aim at fostering and cultivating in the learner both the intuition of worshiping Allah and the ability of acquiring knowledge and skills necessary for dealing with the resources of nature for the purpose of Islamic rehabilitation of Earth. The content of the educational curriculum should be geared to cultivate these two basic potentials. In an Islamic society, the educational curriculum should make the learner a real Muslim who is skillful and professional in his field. We don't want an educational curriculum that marginalizes religion or materializes human nature or deprives it of its Islamic values, because in such a situation we will build a civilization which pulls Man down to the level of animals. We don't want a doctor, an engineer, or a scientist who is deprived of the Islamic spirit. We should evolve an educational curriculum

that enables the learners to harness science and not to be dominated by it. In other words, our educational curriculum must produce worshipping Muslim scientists, Muslim technicians, etc.

What matters for us is that, firstly, learners must be imbibed with Islamic values and virtues because these values and virtues are the most important factors in building a just and decent human society. In fact, they are the main concerns of civilized human societies since the beginning of history. Even Western scholars admit their importance. Jeffreys, M.V.C. admits that in the long history of nations, virtues matter even more than knowledge, values are more important than information.[1] Scientific and technological progress of the current materialistic civilization develops one-sided aspect of life, therefore, it lacks in proper sense of religion. It is deprived of values, morality and virtues. It is apparently a glittering materialistic progress, but it is also essentially a fragile civilization which is bound to wither. It is like "how rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a penalty severe…"[57:20] If we are going to lose our religious spirit and spiritual moorings for the sake of acquiring only scientific and material progress, we may find ourselves in the same arid desert as for example the Americans and Europeans find themselves today. Only part of advancement made in this so-called civilized world could have established

the welfare of human society if it had been merged with, and backed by religion. Yet millions of people, all over the world, are yearning for a better world, a balanced world, and only the teachings of Islam can offer such an ideal world. Therefore, today, all over the world men and women, frustrated and suffocated by moral degeneration of the Western materialistic culture, are embracing Islam and are considering it the ideal way of life that is capable of saving Man. Appreciating Islam, a Catholic clerk admitted, "This world religion is closing in on Europe and the U. S. A., and purposefully affecting the masses in Asia and Africa."[2] Therefore, we have to keep in mind that we are not in race with any country in the field of science and technology though we can't neglect them, but the real race should be in the field that creates a real human being and not a machine or a parasite. The educational curriculum should be in consonance with the Islamic way of life and it should also be science-based. We have to reorganize our educational curriculum to fit our educational goals that aim at a smooth Islamization of the Sudanese society. As it was mentioned earlier, the educational curriculum, in an ambitious society like ours, should remove, once for all, the dichotomy between education and religion. It is wrong to segregate any aspect of our life from religion, whether political, economic, social or educational. The basis of the educational curriculum should be Islamic, practical, scientific and pace-keeping. We need to plan the educational curriculum on the basis of an

overwhelming interjection of the Islamic way of life with a corresponding increase in learners, knowledge in various branches of science. However, science itself must take its referential ideals from Islam. Education must merge scientific knowledge with the Islamic spirit. We should not blindly adopt and use modern equipment and means such as Internet, TV, etc. We should not blindly swallow whatever is thrown to us. We must arm ourselves against imperial globalization and its various agents by shielding ourselves with the spirit of Islam. Modern science and technology alone can neither solve all human problems nor can they make us real human beings. Science and technology will have to be adapted to suit the Islamic way of life lest we would also go astray. Man in materialistic societies mechanized life, consequently, machines on their turn, mechanized him and condemned him to unemployment and de-spiritualization. Therefore, we must sift out the modern equipment not suitable for us and we must adopt those which devote workers and do not become substitute to human labor. If science and technology are properly assimilated and used, it will be possible to avoid their shortcomings which the current so-called advanced societies are facing.

The curriculum must exercise a tangible impact on the personality and life of the learner. A balanced and healthy educational curriculum should support and perpetuate the values of the Islamic teachings. It should be capable of developing the Islamic way of life, physical fitness,

professional as well as vocational skills. In a society which aims at inclusive progress, the educational curriculum is not an end in itself, but a means to an end in view. It has to be taught and learnt with the ultimate aim of raising Man from animal level and elevating him as well as making him closer to Allah. What finally matters is the turning of the learner into a real Muslim who adheres to the Islamic options and says, "Truly, my prayer and my service of sacrifice, my life and my death are (all) for Allah, The Cherisher of the Worlds:"[6:162] The educational curriculum should also bind the Muslim to his roots. A rootless curriculum produces rootless learners and the society which neglects inculcating of the religious spirit and roots in the learner through its educational curriculum will soon begin to decay and will ultimately perish. The educational curriculum should establish in the mind of our young generations a clear picture of the glorious Islamic way of life that was lived by the Prophet and his progeny (PBU them). The life of the Prophet and his progeny was based on Quran and he ordered us to stick to Quran and his Itra (progeny). He considered his progeny as the ship of salvation and asked us to board it. The curriculum must show the learner the problems and deviations faced by the Muslims after the death of the Prophet (PBUH and his progeny) and explain to him the ways true Muslims solved those problems. It should enable the learner to recognize, intelligently, his religious tasks which cover all the aspects of life whether social, economic or political. It must project in the mind of the

learner an Islamic society for the present time, its structure, organization, social relations, economic and political system and raise him to have a proper vision for the use of technology and natural resources. It should help to examine the present problems, provide solutions for them and anticipate the future problems and suggest measures to encounter them. A curriculum can do so only if it derives its content from a glorious source; the Quran and the school of the Itra (the progeny of the Prophet PBU them). It must make the learner a pious worshipper and at the same time a leader with initiatives who can correct the wrong without being afraid of the consequences. In other words, it should develop in the learner the power of determination and the power of directing others on the basis of the teachings of Islam.

The Source of the Curriculum:

As far as the source of the curriculum is concerned, we should not think that some education or even bad education is better than no education. We should not be satisfied with any education only because our children are going in the morning to those 'fenced cells' and they are not required to remain at home and become a source of nuisance to the residing elders. In other words, what is required is not merely putting children in schools, but also giving them real, practical and useful education that is intensively linked with the teachings of Islam. We must witness an Islamic revolution in all aspects of our life, but we

must remember that no revolution in any aspects of life can be successful without a tangible ideological revolution in education that makes Quran and the Itra its basic source. Therefore, all subjects included in the curriculum should display the essential greatness of Islam. The learner should realize that Muslims have been addressed by the Quran as "Ye are the best of people, evolved for the mankind, enjoining what is right, forbidding what is wrong and believing in Allah."[3:110] This Quranic verse describes the righteous Muslims as the best nation and it prescribes the proper behavioural patterns which will make them remain as the best nation on Earth. To enhance and foster these privileges bestowed upon us by Islam, learners in our educational set-up, must be guided by the spirit of the Quran and authentic Hadith as narrated only by the Prophet and his progeny (PBU them). Our educational system should bind the future generations with the school of Imam Al Sadiq (PBUH) so as they can drink deep from the pure teachings of Islam from its original source. Other sources of Hadith like the books of Bukhari, Muslim, etc., should be revised and whatever is not in harmony with the Quran should be discarded. We have to admit that the books of Bukhari, Muslim, etc., contain references which have never been said by the Prophet (PBUH and his progeny). They even have some references which disfigure the image of the Prophet (PBUH and his progeny). Such fabricated references became a religion for some misguided people such as Ibn Taymeya

and Mohammed bin Abdulwahab and the contradictory teachings of the so-called Sunna creeds; Abu Haneefa, Ibn Hanbal, Maliki and Shafi'e schools, who generated their own misguidance that led to terrorism and bloodshed all over the world. Such misguided and deviant people's behaviors have no relation with the true Islam which was taught and lived by the Prophet and his progeny (PBU them). The so-called teachings of Ibn Taymeya, Mohammed bin Abdulwahab, Abu Haneefa, Ibn Hanbal, Maliki and Shafi'e which spread terrorism all over the world have their origin in the first deviation made by Saqeefa which usurped the rights of Itra (PBU them) to lead the Muslims and put the foundation for the pure Islam. Therefore, it seems that we are experiencing the same deviation experienced by non-Muslim societies which deviated from their original religions because we left our minds to be manipulated by Ibn Taymeya, Mohammed bin Abdulwahab, Abu Haneefa, Ibn Hanbal, Maliki and Shafi'e who inherited the deviation of Saqeefa and build their Satanic structure upon it upon its devilish design. The materialistic societies' religious books experienced similar distortions and mutilations and therefore their faith in their own Books was negatively affected. It is due to such religious distortions and mutilations that the current materialistic societies banished their own religions and it seems that we are going to enter the same hole unless we go back to true and pure Islam as taught and lived by the Prophet and his progeny (PBU them) in the Quran and the school of the

Prophet's progeny only; that is Imam Al Sadiq school.

In the materialistic societies, religion lost its authority over those who claim to believe in it, but they found no other source of morality as admitted by Philip R. May who states, "There has also been a real decline in the influence of religion, and the authority of the Bible has been undermined for many. Consequently, there now seems to be no clear framework of firmly based standards on which to lean."[3] Therefore, the prospect of such a human society is bleak. In the Islamic society both the Quran and Hadith; as taught and lived by the Prophet and his progeny (PBU them), teach a definite attitude to life and help to form the wisest reasoning and judgment ability. Allah says, "Verily this Quran doth guide to that which is most right (or stable)."[17:9] In another Quranic verse Allah describes Islam as "the standard Religion."[30:30] It contains "laws right and straight and valuable knowledge to accumulate."[98:3] Both the Quran and Hadith; as taught and lived by the Prophet and his progeny (PBU them), are capable of preserving and sustaining the proper Islamic intuition a child is born with. They stimulate the learner to think, wonder and reason according to the Islamic perspectives and frameworks. It enables the learner to develop a critical faculty and to have strong intellectual values of his own. They help the learners to understand the purpose and meaning of life and hence provide a contrast to the hollow and shallow materialism of today. Therefore, exposing the learners to the influence of the

Quran and Hadith; as taught and lived by the Prophet and his progeny (PBU them), in conceptual frame of references, will enable them to Islamize various aspects of contemporary life. Remaining in touch with various concepts of Islamic way of life will help the learners to shed light on many problems of the contemporary world. An intensive study of Islam through the educational curriculum would discipline the minds of the learners and enrich as well as Islamize their thinking. A Muslim learner who has not quenched his thirst from the fountains of the Quran and Hadith; as taught and lived by the Prophet and his progeny (PBU them), and has not imbibed their spirit, has actually denied himself of being called truly an educated Muslim. He might have acquired a great deal of scientific facts, figures, and terms from different books, but unless he becomes familiar with the Islamic view of life, he will not be in harmony with normal life. He will also fail to find suitable solutions to the complicated problems which he and the society face in the course of life.

Actually, educational curriculum is incomplete without a deliberate, elaborate and intensive study of the Quran and Hadith as taught and lived by the Prophet and his progeny (PBU them). They are at the root of our daily life and give meaning not only to the curriculum, but also to the whole educational process. They help learner's understanding and mastery over the Arabic language. For, this alone can forge our link with what is basic in our Islamic way of life. The richness and variety of the Islamic culture must be the

most sustained theme of the educational content. The content of each and every subject has to derive from, and get inspired with, the teachings of Islam. We must keep in our mind that education is the trustee of our Islamic way of life and its main responsibility is to preserve, protect, transmit and develop the cultural heritage as well as to train learners to follow it. It has to develop a strong and abiding faith in all those social, political, economic, legal, moral and spiritual values and ideals which are the foundations of our Islamic society. It must give youth a sense of purpose and direction on the basis of Islam. This can be done only by making a thorough reorganization and restructuring of the educational curriculum to suit our objectives. The Islamic curriculum should make selection of appropriate and desirable experiences which foster the process of growth in a constructive Islamic direction whether individual, social, economic or political and in a meaningful and satisfactory way. It should instigate the learner to reject un-Islamic ideas and directions whether individual, social, economic or political. In other words, the educational curriculum should undertake the process of fitting the future generation into the Islamic way of life and Islamize their habits, attitudes, skills and potentialities. These habits, attitudes, skills and potentialities must be shaped by curriculum material which is based on the teachings of Islam and not by undesirable material.

Unfortunately, it is shocking to find that even today we don't have proper and suitable textbooks for achieving

real Islamization. Today, our children don't know in detail the correct history of Islam. The Saqeefa and its organizers are glorified though they are the main perpetrators of the deviation which dominated the Islamic society after the death of the Prophet (PBUH and his progeny). Moreover, history books which contain distorted facts about our history are still in use in our educational establishments. These books neglect the factors which can project the glory of our roots. They derive material from alien texts which undermine our glories, emphasize our weak points, highlight the colonial period and glorify the history of materialistic civilization in order to produce, in our growing generations, a sense of inferiority, sense of defeatism and admiration for whatever is Western. We must remember that our history contains the most resplendent chapters of human history. History textbooks throughout our educational levels should concentrate only on the glorious history of Islam. We should not glorify or make learners admire what is against Islam. It was shameful on our part to teach the children and glorify for them the Pharaonic Egypt, its decaying pyramids and perished civilization which had been dipped into the sea by Allah, the Almighty, before they had been taught extensively and intensively the glorious way of life of the Prophet Muhammed PBUH and the Prophet's Progeny, (PBU them all), which they need to know very much in their daily life. Their love for the Prophet PBUH and for the Prophet's Progeny (PBU them) should be more than their love to

anybody else on earth. The Prophet Muhammed (PBUH and his progeny) advises us, "Let your children grow bearing the following characteristics: love for your Prophet and love for the Prophet's Progeny and reading of the Quran."[Refer to Elnisaee and Ibn Majah and Ibn Habban] It is really shameful on our part to teach the learners the landscape of Siberia, the Central Plain of America or the geography of other parts of the world before they implicitly and explicitly perceive the landscape of their own country. Our school curriculum is loaded with irrelevant, insignificant and notorious items which make the learner mentally naïve and ideologically baseless.

It is essential to reorganize the courses of the Basic Level in such a way that unnecessary items are dropped. Each and every subject should have an Islamic background and reference of its own. For example, in the field of developing an Islamized background about natural sciences we have many Islamic scholars who provide, in their writings, enough scientific material from Islamic point of view. Such material can be considered a suitable scientific background for developing an Islamized view of natural sciences and technology. It can be used as a material which strengthens the abilities of the growing generation to view natural sciences from Islamic point of view and at the same time it encourages them to probe the scientific miracles in the Quran and Hadith; as taught and lived by the Prophet and his progeny (PBU them). As far as social sciences are

concerned, each and every subject should contribute to the formation of an Islamized reference and background in the minds of the learners. The educational curriculum should overwhelm the learners, as early as possible, with the Islamized content of knowledge and help them Islamize their attitudes, impressions and day-to-day life-practices. We have to remember that the impressions and attitudes which are formed in the age of the childhood last for the rest of life. It will be a natural extension to "Allah's handiwork according to the pattern on which He has made mankind…" [30:30] Educational curriculum must build the habits and attitudes of the learner on the basis of Islam. The imbibing of Islamic concepts, way of life and Islamic habit formation based on Islamic teachings should begin as early as possible. It must begin in the child's early life at home because at this impressionable age of the learner which is called the formative period, the Islamic way of life can be caught and not taught. In other words, it should begin in the early years of the child before the formal schooling and it must continue throughout the stages of education with the help of an educational curriculum with an Islamic thrust. If the society is aware of, and practices, the Islamic way of life, then the process of upbringing of the new generation will be an easy and harmonious task. In this case, the purpose of the educational curriculum would be to continue and smoothen the already started process of Islamic habit formation. If this task is accomplished properly, we will be able to lay proper

base for the success of the Islamization of the Sudanese society. Therefore, the educational curriculum should be a guide to the formation and sustenance of Islamic habits in the learner as early as possible so that we may avoid the pathological treatment which becomes necessary when non-Islamic and abnormal habits are formed or when the learner fails to adopt the Islamic behaviour. The curriculum, in all educational institutions, needs to become what it must be, namely, the training of learners and imprinting permanent Islamic impressions in their minds by means of a well-designed curriculum content which considers Islam as its main source, embellishes the learners by its teachings and makes them capable of resisting the material, cunningly devised and displayed by various modern media so that to corrupt the minds of learners.

The Curriculum and the Role of Media:

The Sudanese children are, verily, the seedlings of the future and if their cultural nurture is safeguarded, all will be well for tomorrow's Sudan. Therefore, their cultural identity must receive special attention from our society and its educational establishment. In the past, the religion, the Mosque and the family were the main institutions which exercised an overwhelming influence in molding the character and the cultural identity of the youth. Today, we want these agencies to continue their sacred roles, in coordination with all other reliable modern agents, such as

the educational system, mass media, etc., which can perform this crucial task of Islamization and dissemination of knowledge. They should be extension of, and fostering, the role of the above institutions in shaping the Islamic identity of the growing generations. To ensure maximum grip of our culture over the growing generations, the educational curriculum should be intensive, elaborate and time-filling. The school must be the place of religious nurture for the youngsters. It should evolve educational activities which are capable of engaging our children from early morning till the evening in academic and useful tasks. Students who are in the age group of character formation and knowledge reaping must not be treated like government servants and get academically disengaged at two p.m. We have to remember that we are living in a wicked World Order that does not want us to up-bring our children according to our own way of life because our culture makes us distinct from others. The Quran says, "They but wish that ye should reject faith, as they do, and thus be on the same footing (as they)."[4:89] The materialistic societies neither want us to stick to our roots nor to advance in the field of science and technology. The world is becoming a small corrupt and selfish village. The implication of such a situation is that the cultural legacy of the weak, passive and receptive nations will be annihilated. The wicked World Order of today is trying to snatch away our own children from us and upbring them according to its own Satanic parameters. For example, by employing TV

transmission and other similar social media, the wicked World Order is attempting to corrupt Man during his childhood.[4] If we speak about weapons of mass destruction, foreign transmissions and their regional and local counterparts should be classified as weapons of mass moral destruction. Every Islamic nation which is keen on preserving its identity and sovereignty should take immediate measures to protect itself against the encroachment of undesirable media. One of those measures is to Islamize the educational system to counter this imperial global tendency which wants to neutralize our growing generations. Rulers all over the Muslim world are supposed to have a vision of their own, come up to the level of responsibility and close these windows of evil. Unfortunately, in many parts of the Muslim World, we usually read in newspapers articles written by flattering writers or listen to sermons in Mosques by 'those appointed irreligious men' who criticize, 'vaguely', the moral content of the programmes displayed through foreign, regional or local TV transmissions and other media, but we do not find any writer or preacher who criticizes the rulers or accuses them of being the sole perpetrators of moral decadence among Muslims generated by the media. These writers and preachers are, in fact, hypocrites and cowards. They are the inheritors of the culture of the Saqeefa. They do not have courage to blame the rulers. In order to get favours and charities from corrupt rulers, preachers act like parrots and preach from a 'pre-written misleading preaching sheets' with

closing the eyes from imperative and pertinent political and ideological issues and try to ritualize the role of the mosque and Islam as a whole. It is the neglecting of these pertinent political issues, they do not want to touch, which is the source of many problems in the society. They are acting like mercenaries concealing the Truth to maintain filled-up bellies. We remind such writers and preachers that the Quran has warned, "those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection, nor purify them: Grievous will be their penalty."[2:174] Another Quranic verse bears the same meaning. It warns "those who conceal the clear (Signs) We have sent down, and the guidance, after We have made it clear for the people in the Book,-on them shall be Allah's curse, and the curse of those entitled to curse."[2:159] The writings of these writers and the preaching of these preachers have deserted the principle of bold utterance of the Truth to rulers, however, they failed to realize that "the best Jihad is the utterance of a word of Truth in the face of an Unjust Ruler."[Refer to Ibn Majah] In distortion of truth, to mislead as well as to befog the political attitude of the masses, these writers and preachers repeatedly chant, "O ye who believe! Obey Allah, and obey the Apostle, *and those charged with authority among you."*[4:59] They take it for granted that *those charged with authority among us* (the rulers who are not implementing Islam in their countries) must be obeyed in

the same way as Allah and His apostles are obeyed. They are reluctant to, and never, refer to the Quranic verses which state, "and if any do fail to judge by what Allah hath revealed, they are Unbelievers…And if any fail to judge by what Allah hath revealed, they are wrong-doers….And if any do fail to judge by what Allah hath revealed, they are those who corrupt."[5:47,48,50] Barring a few, most rulers of Muslim countries prefer to secularize education and to compartmentalize the Quran. Their Broadcasting Stations transmit the 'reading' of Quran and they conduct seasonal Quranic competitions so as to display their pretentious care for Islam, while the religious and moral structure of their societies is collapsing. They "love to be praised for what they have not done" and present some parts of the Quran which they interpret in such a way that supports their political authority and they conceal other parts which expose their weak points and create political awareness in masses. Moreover, an inefficient and secular educational curriculum is in vogue and the demoralizing media is trying to have grip over the children to disfigure the moral character of the future generation. By allowing people to have access to corrupt transmissions and media, whether local, regional or international, the rulers themselves are repelling people, particularly the young generations, from the path of Allah. In many Muslim countries youth with religious bent of mind face many kinds and ways of embarrassment because the rulers consider such youth to be the real force of Islamization and,

therefore, dangerous to their secular regimes. The corrupt media is committed to eliminate such young men. Since the control over such media is in the hands of the rulers, it is these rulers who are perpetrating a war against religiosity and piety. They must remember the Quranic warning to those who are corrupt, "Those who persecute (or draw into temptation) the believers, men and women, and do not turn in repentance, will have the penalty of Hell: They will have the penalty of the burning Fire."[85:10] Many Muslim countries are ruled by rulers who do not want any Islamic revival. In some Muslim countries, scarf is manufactured, but ladies are not allowed to wear it. Some rulers appoint irreligious Imams to conceal the Truth. They also recruit ignorant security forces to protect the False. Some rulers make the Mosque like the religious institutions of many other religions incapable of exercising any positive change in, or influence on, the society. Such rulers, who are prejudiced and influenced by Western media, wrongly think that religiosity is dangerous for their fragile and West-supported thrones. Since they are occupying the thrones, they are not in favour of inculcating the spirit of religion among the masses. In fact, these rulers are sitting on the thrones, where they are hatching an embryo of a Jahiliya society. It will be a Jahiliya which is more dangerous than the previous Jahiliya because it is being maliciously formulated and cunningly administered, particularly, among the younger generations. Very soon they will preside over jungle-like societies which are full of terrorism, crimes and incurable

diseases. These rulers must know that the history of Islam will not forgive them. They will be cursed by the future generations who will find themselves deprived of contacts with the ideas and ideals of Islam.

Some Muslim rulers have tried to ban the instruments which enable their subjects to have access to corrupt foreign media, but, unfortunately, they have failed to Islamize their own local media. Many local channels are playing the role which foreign channels had played in corrupting the masses. There is a steep decline in religious standards and there will be further erosion of religious values if proper and true Islamization of the society does not take place. In this regard, hypocritical writers and preachers ask the families to protect their children from corrupting transmissions, but they know very well that, in this regard, families are helpless. These writers and preachers see the elephant, but they attack only its shadow. They must realize that the task of reforming the future generations is, by and large, in the hands of rulers and not in the hands of families. The media, the educational systems, the economic and political structures, which affect the day-to-day life of the people, are controlled and managed by the corrupt rulers and not by the families themselves. It is the rulers who give ideological taste and flavour to these important institutions. Now, in the wake of the so-called globalization, educational and social reforms depend on political decisions rather than on individual and family initiatives.

In such a situation where the role of Mosques is neutralized and Islamic media are absent or their role is paralyzed, all educational efforts cannot combat the evils of foreign and local dehumanizing media. Moreover, educational curriculum and its content cannot support and strengthen Islam in the presence of corrupt and secular ruling systems which are strangulating many Muslim countries. Therefore, to support proper educational efforts, this undesirable invasion of corrupting media must be banned without any delay, negotiation or compromise. If such a reforming step is taken, nobody, except ideologically stray people and rulers, will stand against it.

Some dialectics may claim that these screens are educationally valuable. But they must realize that it is entirely wrong to think that foreign transmission can give any material which is educationally valuable. It is a fallacy to attach any educational role to the current global mass media. It gives nothing but the demagogic aspects of the electronic revolution. We will commit an uncorrectable and irrevocable mistake if we consider foreign transmissions as educational agents.[5] We can't depend on global educational agents to educate our children. If we do so, we will be in the same state of affairs of the materialistic societies which banished religion and left their children to the mass media, consequently, their children could not reap or acquire any proper moral benefits from it. Philip R. May complains, "Wide dissemination by

the mass media of a great variety of opinions has increased the uncertainty about moral standards."[6] They, in fact, got only the culture of sex and violence. The educational agent is supposed to be a perfect model to guide and teach useful knowledge to our children without inserting, within its programmes, any material that has notorious motives. However, the term 'perfect model' is not applicable to the current TV transmissions and other similar media. Because even if it happens to offer an educationally valuable item, it immediately and mischievously interjects a dozen of corrupting ideas and here, at this point, its role as an educational agent collapses.[7] Moreover, we have to realize that the pace of corrupting doses administered by foreign transmissions and media runs with greater speed than the pace of enhancing knowledge, therefore, it instantly kills innocence in our children who will very soon concentrate more on its 'chat', nonsense and corrupting material rather than on its, 'casually', displayed knowledge. If there is anything which can be considered educationally valuable in such media, it is the duty of the educators to select, sift, Islamize and then include it in the educational curriculum. Significant new and useful trends of science and technology displayed in these media should be selectively inducted into the educational curriculum at the appropriate stages. It is important to remember that we are "facing a battle of the manipulation of human intellect"[8], however, in this battle for the allegiance of human

mind, the truly Islamic government and its educational curriculum can't remain passive spectators. Rulers should bear their responsibility in front of Allah, and education should aim at the fusion of religiosity with technology. We must open our hearts to science and technology, incorporate it into the educational curriculum, but we must do this in consonance with the Islamic way of life. To give more significance to the educational efforts, Sudan must neither open its space, absolutely, to foreign media nor must it liberalize its economy and open the society to receive every garbage. Open space policy will make our space gripped by Satanic transmissions and the open market policy will turn our society into a market full of all types of corrupting and poisonous material, and in both the cases the younger generations are the targets and the main victims. We have to ban the import and the use of all facilities which enable people to catch and watch corrupting material and possess the technologies that neutralize it. In Sudan, we should not allow the functioning of any force that works against the identity of the nation or tries to damage it. We have to realize that in an environment dominated by corrupting media, whatever efforts we make to build a society of purity will fail. The corrupting media environment is a cancerous disease that eats into our efforts of Islamizing the society in general and education in particular as well as threatens our Islamic aspirations. We call upon those who are in charge of the political and educational affairs of the country to ban the

access to corrupt foreign transmission and to take all suitable measures to protect the identity of the new generations from its evil effects. It should be remembered that some non-Muslim countries banned the access to foreign media under the pretext that it threatens their identity and sovereignty. Then, what about the Islamic society which possesses the best way of life on earth? What about the members of an Islamic society which has been ordered by Allah to adhere to the dissemination of good values and eliminate all sources of evil?

Moreover, we must remember that building of an Islamic society, education and individual needs multi-directional planned efforts. Confining Islam only to five times prayers in Mosques will not serve it. We need a dynamic Islam; a Husainian attitude, a political Islam which fosters Truth in people and at the same time rejects false and confronts it by all means and methods. We need a movement that Islamizes all aspects of life including politics, media and education. The strong Islamic orientation and the excellent Islamized model of politics and media experiments presented by Islamic Revolution of Iran must be emulated and adopted in Sudan so as to create successive generations who have deep convictions in the correct understanding of Islam. We must candidly admit that it is that Islamized model of politics and media which gave the beholders and the listeners, in Sudan and abroad, the sense of the existence of an ideal method of sustaining the faith and belief among the Muslims and enabling them to resist

corruption and Imperialism. It is an excellent reminder of the Quranic verse which states, "And did not Allah check one set of people by means of another, the earth would indeed be full of mischief."[2:251]

The Islamized content of the educational curriculum also should play a major part in the task of protecting our future generations. In other words, we can fall back on an intensive and elaborate educational curriculum-content and use it as an effective tool for combating the invasion of degenerating cultures and save the future generations from an impending doom, strayhood and disaster. The schools are supposed to be the second reliable homes of children and they should nurse our children, during daytime, as long as possible and offer them intensive homework that makes them busy with academic tasks during their presence at home. An intensive and elaborate Islamic curriculum will make our future generation pious, conscious of, and busy with, the concerns of Islamic affairs. A curriculum content that covers all the aspects of Islam will create a dignified and self-respecting generation who, when passes by evil, will seek the guidance and protection from Allah. The educational curriculum should be a practical Islamic curriculum that addresses the spiritual and the practical material needs of the society.

A Practical Curriculum:

In Sudan, the course of the study at the Basic

Level must avoid childish material and should speed up the process of establishing Islam in the minds of the learners in the form of conceptual framework as well as offering them practical and applicable knowledge. The courses of the study at the school level can be divided into two categories: (1) The core course, (Basic Level) which all the learners are presumed to undergo to have the ability and necessity, as well, to learn; and (2) The optional course, (Secondary Level) which must be determined according to the aptitude and interest of the learner.

The core course would be at the most formative years of the ideological and academic shaping of the learner. It must be offered at the period when the learner should be the target of the Islamizing effort. The core course should include the recitation of the whole Quran, the study of eloquent communicative Arabic language, Islamic studies and practices, geography and Islamic history of Sudan and the Islamic world, agricultural studies, environmental science, health and hygiene, physical education plus subjects like arithmetics, science, computer, drawing and art. The first five years of the Basic Level may put more stress on developing Islamic habits, Islamic way of life, recitation of Quran and proficiency in the Arabic language. The student must study, intensively and extensively, the stories of the Prophet Muhammed (PBUH and his progeny) and the stories of his Progeny, the stories of the Prophets (PBU them), in addition to math, science, health and hygiene. As far as the Prophet's progeny (PBU them) are

concerned, unless the learner comes to know about the injustice done to them and their agonies and unless the learner renounces the culprits, we will never establish true Islam in our society. The current Islam which is in our society is the Islam of the culprits and not the true Islam which was propagated by the Prophet (PBUH and his progeny). In class 6, 7 and 8, the above fields of studies should continue with the introductory teachings of Physics, Zoology, Botany, Biology, Chemistry and Electronics, in order to enhance the ability of the learner to deal effectively with these scientific subjects at the Secondary Level. Moreover, an introductory teaching of Social Sciences from Islamic point of view must be offered in the educational curriculum in order to strengthen the learner's ideological reference. All these will familiarize the learner with various important aspects of human knowledge and facilitate, as well, the process and progress of specialization in the higher academic stages. They are important also because this is the level that acts as the base and regulates the higher stages. During these initial years a strong Islamic foundation in the learners can be founded and the learners' habits, attitudes, skills and potentialities start to crystallize.

The optional course should be at the Secondary Level. Arabic and Islamic studies must accompany it as compulsory subjects. If we make a cursory glance at the current course of studies at the Secondary Level, we will find it bookish, theoretical and emphasizes on the academic demands rather than the practical aspects of learning. It is loaded with the

academic requirements of the subject-matter without offering any rich or significant content in the form of Islamic, vocational, scientific, practical or technical material. It makes learning only an examination-oriented effort and conceived, mainly, in terms of admission requirements of Higher Education. It gives more weight to the Secondary Level Certificate and does not cater to the real needs, abilities and interests of the learner.

Moreover, it is observed that in our educational setup many Secondary Level students who were bright at the Basic Level fail to sustain and maintain the rate of their academic progress at the Secondary Level. They experience an uncontrollable retreat and deterioration in their academic performance as they proceed in the Secondary Level. This may be a sign of the presence of digression or a sudden shift in the content of the curriculum. In other words, it may be due to the inadequacy of the content of the curriculum at the Basic Level where learners get insufficient scientific knowledge whereas they experience a sudden and violent shift in the content of the curriculum at the Secondary Level. This sudden shift makes them incapable of coping with the demand of the Secondary Level curriculum. We have to realize that the Secondary Level is the corner-stone in the journey of the learner to master a particular sphere of knowledge. It is the stage which gives final shape to the learner's aptitude and potentialities and prepares him to establish a specific specialization as an established discipline

within him. Therefore, the standard of teaching various subjects will have to be raised, proportionately and judiciously, by making their contents more relevant and practical.

Science Teaching:

As regards the courses in science stream subjects, one alarming feature of the educational curriculum is that only too often the curriculum is out of date. They are poorly taught and hardly learnt. They are little more than burdening the mind of the learner with out-dated facts, abstract figures and indigestible as well as impractical information which are of no practical significance. Such a curriculum will not provide proper preparation required to enable the learner to participate in various aspects of practical life in future. Science subjects must make the learner science-minded and develop his scientific aptitude. It is important to instill in them the quality and faculty of observation and generalization which are the most essential pre-requisite of scientific bent of mind and technical temperament. Science curriculum must be modernized to suit and adjust, judiciously, the current tempo of advancing knowledge. The Secondary Level curriculum should be practical, relevant, intensive and pace-keeping and at the same time capable of fostering the Islamic ideology and tendencies of the learners. It must be modern, practical, functional and not a source of terror to students. What we need is useful science and not the background of, or abstract, science. It should include the

current modern and functional knowledge, not the out-moded science. It is important to rationalize and modernize our curriculum in these fields in the light of the latest practical and achievable aspects of knowledge. In other words, we have to introduce whatever is practical and relevant and to shift the stress from excessive memorization of historical facts, figures and abstract formulas to the perception of the nature of scientific methods and applications and their relevance to the Islamic rehabilitation of the Earth. Secondary school science curriculum must be culturally relevant and vocationally as well as scientifically practical. We have to remember that our society is an agrarian society. Most of the learners do not go for Higher education. They rather return to the society and start practical life after S. S. C. It should possess an agricultural bias because we are closely linked with the foundation of the agrarian society and most of the population is living in the rural areas. In other words, it should have a strong agricultural and vocational bias so as to create a close link between education and the achievable productivity. Therefore, we must search for and adopt such scientific and technical material which covers the practical needs of the Sudanese. However, this task requires an elaborate and intensive preparation of diversified and vocational science courses of studies, of science teachers, of science laboratories and of science libraries.

Diversification and Vocational Education:

Allah has not given the same type of talent to every man. We must find out the best operative, useful and practical quality of the educational curriculum and diversify it to cater to the needs of the society and satisfy the potentialities of the learners. Talents which display themselves should be accorded a special care, support and opportunity for further development and promotion. In other words, talented students should get conducive environment to excel. For achieving this aim, we cannot have a uniform curriculum for all learners. Education cannot impose its own curriculum on all learners. A uniform educational curriculum will not meet the multi-dimensional requirements of the society or explore the varied potentialities of learners. One of the most formidable tasks before education is to diversify its content so that it can meet the needs and requirements of the society and learners. The educational endeavour must be linked with the potentialities of the learners and the felt needs and requirements of the society.

It is generally agreed that education must be directed, linked and related to the needs and aspirations of the society which has established it. In other words, education should come into intimate relation with the productivity and the practical aspects of life. Thus, more importance should be attached to technical education. The educational curriculum should possess a strong vocational, agricultural and technological bias. Today every student who

passes S. S.C. wants to leap into the university although he may not be fit for it. This is basically because of the fact that the available vocational studies are not attracting many students due to the following reasons: (1) The high prestige and status attached to university Degree. (2) The lower social status of those who have opted for vocational studies and training. (3) The inadequate employment opportunities for the professionals due to the absence of agricultural and industrial ventures which must have adequate avenues of profitable self- employment.

As it was mentioned earlier, Allah has given every individual some talent. For every person, Allah devises a design of growth and development. It is the task of the educators to probe what is the talent like and to provide all means to cultivate and promote it. Many students have vocational bent of mind and do not desire to undergo any further intellectual studies, but they are forced to pursue further intellectual studies because there is no alternative. In other words, many students have no intellectual interests. They have greater aptitude and motivation for practical activities. Unfortunately, suitable vocational courses are not devised or included in the syllabus to cater to the needs of such students. It is the marginalization of this important educational principle of the individual's innate potentials as well as neglecting of the adjustment and diversification of the courses which cause many defects in our educational products. Islam knows and recognizes the importance of

allowing every individual to operate according to his own innate potentialities. The Prophet Muhammed (PBUH and his progeny) says, "Every person (his potentiality) is facilitated to master the purpose behind his (its) creation."[Refer to Mosnad Ahmad] Thus, the educational system should probe into the individual variations and provide each potentiality a course that would develop it. We cannot progress unless we realize how important vocational education is for the future of our country and discover those who are apt to opt for it and provide them with the suitably devised course.

Mastering the Arabic Language:

As regards the Arabic language and its teaching in our schools, it should not be considered that merely the ability to read and write is enough. We must not forget that Arabic is the language of the divine Quran, the mother tongue of the learner, the most potent and comprehensive tool for developing his entire personality and the medium for clear thinking and lucid expression. We have to know that language has an ideological and religious function and significance. Mastering the Arabic language should be one of the main aims of our educational establishments. The Arabic language can alone strengthen our bond with what is immortal in our religious and spiritual heritage. Therefore, the teaching of Arabic in our educational set-up should aim at making the learner eloquent, rhetoric and

a master of calligraphy as well. The material used for teaching of the Arabic language must be based solely on the Quran. We must remember that the Quranic language is sweet and eloquent. If students perceive it, there will be a linguistic renaissance and intellectual revolution in the Arabic speaking society. Moreover, activities such as reciting the Quran, understanding its meaning, having conceptual frameworks, discussing its meaning through writing assignments, group activities and discussion, socio-academic activities, seminars and Arabic associations, all these will improve expressiveness in Arabic and help learners to master standard Arabic. Teachers of all other subjects also should and must teach their subjects in standard eloquent Arabic.

Equipping Libraries and Laboratories:

The horizontal expansion of educational establishments has not been accompanied by adequate development of libraries and laboratories. In other words, the eagerness to expand education in general and Higher education in particular, has not been paralleled by a vigorous process of enriching libraries and laboratories. They remained almost negligible. This is one of the serious problems which shake the academic reliability of the out-put of education in general and Higher education in particular. It seems that there is no realization that in the absence of rich and developed libraries and well equipped laboratories much of our academic, scientific and intellectual tasks and

aspirations would remain out of our reach. Libraries and laboratories are the most potent and essential tools of acquiring and mastering knowledge. In fact, they are the makers, creators and engineers of the academic achievement and they are indispensable for every educational establishment which aims at creating a scientific and ideological revolution in the society. Therefore, equipping libraries and laboratories is an essential factor that assures education to have a profitable return to its investment. In this regard, promoting printing and publishing industry is the only way to have rich libraries.

Un-Academic Behaviour:

Another serious problem is the phenomenon of 'marketing' academic Degrees of the Sudanese Universities in some other countries. Even the school certificate is a subject of un-academic bargaining. It indicates a loose type of evaluation system that dragged the Sudanese Degrees and certificates to the bottom of the disgrace. Some Degrees of Sudanese Universities are being offered generously to some foreigners without any academic condition or provision. Very soon the Sudanese University Degrees, which were once famous for their reliability will lose their academic credibility and reputation abroad if they have not yet lost. The representatives of some Sudanese universities roam in some Arab countries for the purpose of 'marketing' the Degrees of the Universities

which they represent. It is really a shameful, uneducational and unacademic behaviour. We must realize that the field of education is one of the fields which require utmost honesty and cannot permit such a business. Some universities have opened their own branches abroad and Higher education has been turned into a field of parasitic economic investment rather than a field of real academic pursuit. Such activities must be stopped immediately and there should not be any compromise. If Higher education resorts to such a business because it has failed to finance itself and the State is not able to finance it, then, it is better to halt it till we become financially sound and capable of supporting it.

Co-Curricular Activities:

One of the serious problems of our education is the problem of leisure. The annual vacation is still unnecessarily long. Even during the regular academic year sometimes students, particularly at higher levels, are not actually engaged in academic pursuits and they have abundant time to roam about here and there, interject and get interjected by evils. They turn to their studies only when examinations approach. Many notorious distracters now exist in the society. In the post-colonial period, we were not sure of our educational goals and where we wanted education to lead us. Therefore, youth suffered from the absence of social, political and economic philosophy which derives its teachings from Islam and is able to guide the learners'

behaviours, visions and actions. This made it easy for many alien, sinister and imported ideologies to create an attractive platform for many of our students to mislead them.

The educational system under the rule of the so-called Islamic rule could not reform the curricula in a such way that preserves the cultural identity of the young generations. Students are experiencing further delinking from their roots. It is a disastrous to continue living with such a sterile and corrupt system of education that promotes hypocrisy, deception and intellectual bankruptcy. By stealing the ruling system and turning it into a tool for misleading people, the hypocrite Islamic Movement has made educational premises far away from their educational tasks. In fact, people realized that the so-called Islamic rule has damaged the cultural environment of not only the educational system, but also the cultural identity of the whole country. The Sudanese now realized that it is not at all an Islamic ruling, rather, it is a hypocritical movement that perpetrated an educational damage which is worse than that caused by Sectarian rule. The so-called Islamic Movement took over power, pushed naïve and bankrupt educational cadres into the field of education and consequently established a failure educational system that only misleads people. Now, young generations can't discriminate between seeds and chaff nor can they guard themselves against alien ideas and ideologies. They became intellectually poor and ideologically naïve therefore

educational premises became a fertile land for terrorist and extremist organizations to plant wrong understanding about Islam and recruit terrorists. The hypocrite rulers could not realize that true reform of the education rescues students from being swept away by reckless ideologies and wrong understanding of Islam, provides them true knowledge and prepares the economic establishment to employ them. It creates ideal people who find their suitable place in the society and successfully confront the alien and imported ideas and wrong understanding about Islam. In other words, it must be admitted that the so-called Islamic Movement established a failure and hollow educational system that produced poor educational outputs which were also forced to leave the country due to the parasitic Pharaonic economic system that failed to employ them. The so-called Islamic rule failed to create suitable machinery to canalize the energies of youth in constructive ways. They made the youth experience and practice all aspects of the non-Islamic way of life and then fall easily in the hands of those who are anti-Islam. Thus, it can be said that the so-called Islamic rule killed piety in people and wiped-out true religiosity from the common man. We have to be bold to admit that the ruling program of the so-called Islamic Movement was nothing more than a den of hypocrisy and deception therefore it failed to give a suitable ideological prescription for protecting the growing generation and building a healthy society that gives a dignified life to its members. In fact, the

damage caused by the so-called Islamic rule to Sudan is worse than that which was caused by the Sectarian rule because, in ruling Sudan, the latter depended on its ignorance whereas the former depended on its hypocrisy and deception and it is well known that, throughout the history of humanity in general and Muslims in particular, the damage created by hypocrisy and deception is worse than the damage created by ignorance. Therefore, the ruling prescriptions of the so-called Islamic Movement which Sudan had been forced to swallow should never be emulated by any other truly Islamic society otherwise it would experience an irrevocable relapse in all aspects of life including education. It is far away from being Islamic and has no relation with Islam indeed. It is only an embodiment of hypocrisy and deception. However, it is gratifying to see that many Muslim countries such as Tunis, Algeria, Egypt, Yemen and many other non-Arab countries have realized the hypocritical nature of the so-called Islamic Movements which are loyal to the historical lie and hypocrisy produced by the Saqeefa and its supporters and allies. Therefore, their ruling system did not only fail to provide a suitable educational curriculum, but also damaged the entire society by its corrupt media, economic system and political hypocrisy.

Moreover, anti-Islam activities which are organized by secular or potentially terrorist pockets such as Communism, Ba'thism, Wahabism, Nasirism, organizations

based on tribalism, secularism, Saqeefa culture, etc., in the educational premises, must be banned. We must be as bold as the model Islamic government of Iran in presenting and propagating true Islamic ideals derived from the life of the Prophet and his progeny (PBU them) and banning whatever may hinder our Islamic way of life and we should do this without any compromise. Exercising any compromise in such issues, will be counted, by our enemies, as a sign of weakness in presenting and enforcing our distinctive way of life. Compromise in such matters will also corrupt our society and impose upon us a costly sacrifice. The Quran says, "If the Truth had been in accordance with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption."[23:71] We must also remember that compromise in matters related to our identity will not generate for us love of the enemies. The Quran asserts, "Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion."[2:120] It will rather make them ambitious to extract more compromises. This fact is referred to by the Quranic verse which says, "Their desire is that thou shouldst be pliant, so would they be pliant."[68:9] If we are right, strong, firm and determined the world will respect us and we see this clearly in the example of nuclear-Iran. What matters today in international and ideological relations is strength, firmness and determination. However just our cause may be, the world will respect the justice of our cause only when it is backed by strength,

courage, determination and readiness to defend it. Therefore, all non-Islamic activities must be curbed. Nothing is wrong in banning such misleading activities and un-Islamic appearances. We should not think that by banning such malicious and notorious activities, the freedom of people would be affected. It must be clear to us that there is no absolute freedom as such. Absolute freedom is an abstract term which cannot be practiced in any normal human society. In fact, it is a deluded form of freedom if we allow non-Islamic activities to be practiced in the midst of the Islamic society. A Muslim is required to obey Allah and surrender to His will without any questioning, delaying or impeachment. We have to accept the Majesty of Allah and follow the teachings of Islam and the real Islamic government should strive to enforce these principles in the society.

Discipline and Corporal Punishment in Schools:

In every human institution and in all formidable human tasks, discipline is an essential factor. The Quran says, "And he took a muster of the birds; and he said: 'Why is it I see not the Hoopoe? Or is he among the absentees? I will certainly punish him with a severe penalty, or execute him, unless he brings me a clear reason (for being absent).'"[27:20-21] The way the Prophet Solaiman PBUH planned to deal with the absent Hoopoe, as explained in the above Quranic verse, indicates that all options must be made available so as to maintain discipline in every human

institution. Education is no exception to it. Discipline is the very foundation of education and the process of acquiring knowledge. An educational establishment may possess all qualities, but if its inmates are not disciplined it will never achieve its educational aims. Such an educational institution will produce only a reckless product.

Man can be both good and villain and the concept of discipline and punishment in Islam, is based on the fact that the members of the human society must abide by the rules and regulations. The human society can survive and preserve its tranquility only if every member abides by the rules and regulations of the society. The violator of the accepted rules and laws should know that the act of violating established rules has its own consequences which he must face. The availability of the option of punishment acts as a deterrent to the violators and to those who are prone to violate the laws and disturb the tranquility and smooth functioning of the society. As far as the educational institutions are concerned, the availability of the option of corporal punishment in schools contributes to the maintenance of discipline and fills up the gap existent in the process of upbringing many infants who come undisciplined from their own homes. The judicious use of this option is justified even by religion, but only when other measures fail to bring about any positive results. The Prophet Muhammed (PBUH and his progeny) says, “Order them to pray at the age of seven, and (if they do not comply with the order) whip them at the age of

ten."[Refer to Sunan Abu Dawood] Both the 'ordering' and the 'whipping' which are mentioned in this holy Hadith are pathological treatments and they are not the main means or measures of upbringing and guiding children. It means that the above Hadith suggests to us that it would be better to let them act like the elders and pray before they reach the age of seven and hence they will practice it spontaneously. If the elders perform prayers and inject its practice in the child before the age of seven, then they may not need to resort to the above pathological measures to make the child pray. In such a situation, the act of praying will emerge as part of the regular behaviour of the child. Therefore, the meaning of the above Hadith indicates the possibility of using corporal punishment only when the process of early and spontaneous habit formation fails.

To maintain discipline, whether at home or in school without actually resorting to corporal punishment, it is also 'advisable' to hang the stick at a place which everyone can observe and to appoint the authority who can implement it and let him be present at schools. Corporal punishment is sometimes the best prescription for some types of characters. A common proverb says, 'spare the stick and spoil the child'. Teachers must always be given the option of using corporal punishment. We must keep in mind that no normal teacher will resort to corporal punishment out of a sadist tendency. It must be resorted to, and used, judiciously for maintaining discipline and maximizing academic achievement. Many

scholars cherish the memory of their teachers who always used to be source of knowledge and 'whipping', as well, when the 'latter' was required. Countries which forbade the use of corporal punishment in schools are experiencing anarchy within their educational institutions. Educational premises turned into battlefields of shooting, killing and all types of undisciplined and uncivilized deeds. What is going on in schools in the U.S.A. is not out of our sight and hearing. They are bound to return to corporal punishment as they have returned to capital punishment. Countries like India, Pakistan, etc which still rely on the options of corporal punishment in schools are supplying excellent human resources to the working machinery in Western countries.

All of us know that in the past teachers used corporal punishment and students were more disciplined, but today corporal punishment is not allowed in many countries and students are becoming more and more undisciplined. It means that the presence of such an option in schools is essential for controlling the undisciplined type of human beings. Unfortunately, in some Muslim countries educators, who admire whatever is Western, tend to adopt and implement, with blind faith, alien visions of rearing children and maintaining discipline in schools. They fail to infer from the teachings of Islam how discipline can be maintained at home or within the educational premises. They prohibited the use of corporal punishment in schools and they forgot that it is one of the effective and workable options for disciplining

those who fail to respond to other options. The result of this stray imported educational vision is that teachers are made like a ball and tossed to every direction by undisciplined students, consequently, the educational achievement is at the lowest level. If these countries aim at maintaining discipline in schools and educating their future generation, corporal punishment should be one of the options resorted to for the maintenance of discipline in schools. The possibility of using corporal punishment and the continuous presence of the authority who is authorized to inflict it upon rebellious students will serve as the most appropriate deterrent to scare and deter the undisciplined students.

Co-Education:

The government is the trustee of the nation's identity. It is supposed to be the agent which plays the role of parents in supervising and maintaining the proper moral and ethical environment of education. The Sudanese government is supposed to undertake the process of Islamizing various aspects of Sudanese life and education is one of those tasks. Education is a task which is directly implemented or supervised by the government. However, any attempt to Islamize education will have a weak impact in a co-education environment. Our society is a conservative society and the teachings of Islam have a clear impact on its members. In our social life the informal meeting of the two sexes in the form of groups is a casual rather than regular event. It happens

only in some specific occasions, e.g., marriage festivals and funeral ceremonies. We must remember that education is a regular daily programme. If it begets doses of daily corruption, it will be a source of overwhelming and uncontrollable evil and it will let us reach a point of no return as far as the morality of our society is concerned.

Co-education means assembly, on a regular daily basis, of boys and girls who are passing through crucial physiological and biological stages. It has the capacity to generate an overwhelming moral corruption in the strata of the society which is considered to be the nation of tomorrow. Co-education culture can shake-off many valuable and essential feminine aspects of many girls who absorb that culture and such girls lose value in man-dominated-society. Many of such educated women had lost that natural feministic shyness and tenderness of normal women. Many highly educated girls cannot marry, not because they are highly educated, but because many men generally feel that such girls had acquired from co-education some undesirable traits which are not befitting feministic characters. Many men feel that such women had developed a 'tomboyish air' which challenges the authority of man at home and in the society. They observe a tangible difference between a girl who had not undergone Higher education or that who had studied in an educational institution specially established for girls, and a girl who had studied in co-educational institution and absorbed its neutralized culture.

Therefore, for the sake of real academic pursuit and to make our effort to establish Islamic way of life feasible, achievable and have a full grip over all the members of our society, co-education, wherever it exists, should be abolished and scrapped. Separate higher educational institutions should be set-up for girls. If such a step is taken, parents themselves will feel secured because their daughters will be studying in a chaste environment. Today's girls are the mothers of tomorrow. Many girls come from the conservative rural background and find it morally and culturally costly to study in co-educational institutions. It is wrong to force many of them to study in an environment gripped by the presence of men who are foreign to them. It would be more appropriate to establish separate educational institutions for them. The history of Islam tells us that at the time of the Prophet Muhammed (PBUH and his progeny), women used to attend the Prophet's teachings in the mosque, but a clear physical partition was existing. Women themselves demanded to have a separate time to get Islamic teachings related to their own affairs, from the Prophet (PBUH and his progeny). This is a clear indication that men and women must not gather together, regularly, even for the purpose of education, at one place and time. Moreover, since women have their own problems and innate potentialities which must be clarified and promoted, our educational system should introduce, at higher school levels, some subjects in the curriculum which cover the

womanly affairs and potentialities such as decoration, stitching, etc.

In fact, the tendency for retaining co-education in an Islamic society is either based on naïve idealistic assumptions or on notorious and pernicious motives. Co-education proved itself to be one of the factors which generate noxious and disastrous effects not only on the educational establishment of a society, but also on the moral fabric of the society as a whole. It is one of the factors which plant seeds of corruption in the society. In fact, it is a 'co-de-education' rather than a real education. It metamorphoses the behaviour of many boys and girls and annihilates the natural demarcation that must distinguish the two sexes from one another. Muhammed K. Abdel Samad says, "Experiments and actual observation have proved that the intermingling between strange men and women instigates lower and animal desires in them and threats the entity of the society."[9] A Lebanese newspaper mentioned that co-education in schools and universities makes girl-students think only about the lower emotions, and they search for the ways of responding to and quenching them.[10] Therefore, all educational institutions whether private or public must establish separate educational institutions for girls.

Private, Local and Foreign Education:

Private education is now spreading like a cancer in the Sudanese society. It is a dangerous policy to

allow such a phenomenon to dominate the knowledge-loving Sudanese society. Private education is not always better than the government education. The demerits of many private educational institutions are more than their merits. The policy of most of private educational institutions is either to squeeze people's pockets and to extract money from them or to dupe and metamorphose the innocent young generation. Many of these private educational institutions are ready to offer extra marks and pass the undeserving learners in order to keep them as 'milking cows' and to attract more easily-exploited new customers. The educational results and academic output of the private educational institutions are not always reliable. They may parade the achievement of a few bright students so as to highlight the reputation of their educational establishments, but they keep most of the other learners under the shadow of those bright students. Their real endeavour tends to be financial rather than educational. We must take lessons from our surroundings. Many Muslim countries are suffering from this problem. They have given free hands to private sector to erect educational institutions and recruit teachers according to their own standards which are not always up to the mark. However, these private educational establishments are dealing with the innocent learners on the basis of a vulpine and wily principle which is based on 'admit him as an ass and graduate him as a donkey'. Unfortunately, public and private schools in these countries are dominated by the same quality of those teachers who

have deep conviction, and dedication as well, to follow and apply the above mentioned pernicious 'principle'. They do not want the future generation of these countries to depend on themselves in the process of disseminating knowledge and administering their own countries. These countries are now producing educational out-put which is mostly 'good for nothing'. Therefore, the task of preparing the educated generation of tomorrow should not be left solely in the hands of private schools although private schools in Sudan are run by Sudanese cadres. However, we must remember that in the field of private education, the existing and emerging problems are almost the same all over the world.

Moreover, we should not allow any private foreign educational establishment to function in Sudan unless its educational and ideological performance is carefully scrutinized. Foreign educational institutions are not always fair educational establishments which dedicate themselves solely to education. Some, if not all, foreign educational establishments become the centers of foreign intelligence, of secularizing and masonizing the bright intellects so as to make them loyal to the country to which the educational institutions are affiliated.

In this regard, no educational or government authority should try to de-nationalize the so-called Cairo University 'Khartoum Branch'; which is now called Al Neelain University, or return it to its original founders. Moreover, why does the original founder wish to remain on our land and

inject in the blood stream of our future generation his style of education? Its attempt to remain in Sudan and offer its pattern of education which failed to solve Egypt's own problems is a sign of a colonial, Pharaonic and arrogant mentality. It is turning itself into a guest who has overstayed its welcome and who imposed its own manners, whatever they may be, on the hosts. Most probably it may be thinking that the Sudanese are still sectarians and Sudan is a 'backyard' for Egypt. What kind of rare academic specialization was the above-mentioned university providing so as to insist on remaining in Sudan? Our identity cannot bear foreign education in the morning and foreign TV serials in the evening. It is really a disgusting and unbearable situation.

We are no longer ideologically astray nor are we mentally bankrupt to accept any straying and poor educational offer. In the past, we were swallowing the doses of foreign educational prescriptions only because opportunities for Higher education were not easily available in the Sudanese universities. However, now Sudanese universities, most of them are new universities, are capable of admitting more than 60% of the holders of the Secondary Level Certificate. In spite of the low standard of Sudanese education in general and Sudanese universities in particular, nevertheless, they are not worse than those of Egypt which were criticized by its own people.

Whoever aspires to offer us education, on our own land, must be an attractive model in itself. But we don't think

that any foreign educational institution is capable of providing such role-models for us. We are destined to devote our educational establishments to produce Islamic generation and we do not think that any foreign educational institution will relish such an aim. If a foreign educational mission is ready to work within such a framework of devotion, then only, it should be allowed to function in Sudan, otherwise, they will act as a 'Fifth Column' in the heart of the Sudanese Islamic society. The Sudanese government should not try to appease everyone at exorbitant costs nor should it come down from the firm political stand which the Sudanese aspire to achieve. We should not be lenient in matters related to our sovereignty and ideological goals. We should realize that Imperialistic and pro-Imperialistic stray regimes cannot harm us if we stick, uncompromisingly, to our roots, as it is mentioned in the Quranic verse which says, "O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray…"[5:108]

Finally, on the ideological level, it is important that we take all steps to ensure a proper reorganization of the whole educational curriculum to suit our aim to Islamize our society. On the skills level, we have to strike a balance between the skills needed by our society and what our educational institutions are teaching and producing. We have to sift the content of the educational curriculum from the point of view of its significance and relevance. Moreover,

the educational curriculum should be accompanied by the reforms of the teaching methods and the improvement of teachers' academic and professional qualifications. Those who are in charge of education must initiate tangible and solid efforts to improve the ideological and qualifying content of education. Making an Islamic and scientific educational curriculum is the first and basic step towards making Sudan an Islamic and advanced state.

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The Structure of Education

As far as the structure and shape of education is concerned, two things can prove sources of blessing as well as generators of defects. The first is the expansion of education in general and the Higher education in particular. The second is the Educational Ladder. We may deal with these two major issues separately.

The Educational Expansion:

Regarding the horizontal expansion of Higher education, we have to attach more importance to quality rather than to quantity. Indiscriminate admissions to universities will neutralize and mar all efforts to improve the educational standards. It is not necessary that everyone or the majority of the Sudanese acquires higher educational Degrees. Saturation in the field of higher Degrees will create many social problems. This fact is being experienced by many countries which viewed expansion of Higher education from purely political rather than rational and practical academic considerations. Moreover, it is not the duty of the government to provide every student with a University Degree he may not be fit for. A University Certificate must not be a name without a substance. There is no justification for every mentally lethargic fool fancying himself a holder of a higher qualification and pretending to be

what he is not. What matters is not the level of the educational Degree one possesses, but whatever is achieved must be operative, useful and practical.

What is clearly observable in our country during the past decades is that there has been an unplanned and unorganized expansion in Higher education. Before the dawn of the so-called Salvation Revolution, Sudan was having about five universities, however, now there are more than twenty-five universities and embryos of universities. However, it is an open secret that it was made for political gain and not for true educational purpose. The proof of this fact is that the quality and standard have been neglected and rather sacrificed and the government is not serious to improve them. As the rulers of the country are some moron and stupid military personnel, they can't understand the importance of quality education because they themselves are educational wastages who came to power with the help of armed ignorance and hypocrite Islamists. In other words, it would be more a straightforward and honest course to admit that, however, laudable and attractive the idea of expansion of Higher education, it cannot be sustained and maintained by our limited and meager financial resources which are already misused, squandered, embezzled and stolen. Consequently, as part of the general failure in all fields of life in Sudan, educational authorities have really failed to reconcile the requirements of quality with the claims of quantity in education. Many new universities have been planned or hap-

hazardly erected in the last decades, but we have to remember that what we plan to achieve is not always what we are capable of achieving. The policy of 'hit or miss' will not work in the field of education and particularly in the field of Higher education. A close scrutiny of the situation shows that the quantitative expansion of Higher education is not simultaneously accompanied by an expansion in the facilities and provisions that are essential for sustaining the proper quality of education. We have to admit candidly that expansion has brought new and uncontrollable problems. Most of the new and even the old universities now are not possessing adequately qualified teaching staff, no infrastructure, suitable buildings, well-equipped libraries, laboratories, real academic environment, etc. All these are clear indications of the fact that this huge expansion in the field of Higher education has been ad hoc ad made for commercial purposes and not for academic and scientific goals. It also indicates that we act upon irrational impulses that make our approach to educational problems seldom rational. Such ad hocism and short-sighted ventures will carry us nowhere. Over-enthusiasm should not overtake and blind us.

The most serious problem is that expansion led to the recruitment of young and unqualified teachers who are themselves the product of a defective system of education whereas qualified teachers left the profession due to the unfavourable service conditions. We should not think that any holder of a mere Bachelor's, Master's or even Ph.D.

Degree can teach at the University Level, particularly, if Master's and Ph.D. Degrees are completed the way they are being fabricated now. Every moron and stupid now aspires to have higher Degrees impose himself as a teacher at the university level. If we aspire for a real scientific leap forward and to disseminate knowledge, we should not allow even a holder of a Master's Degree to teach at the university level unless we trace his academic records and background right from the School Level and see his intellectual achievement and its potentialities. Because Master's and even Ph.D. Degrees are, nowadays, no longer signs of mastering the field. They can be achieved not only intellectually by a genius people, but also mechanically by any part-timer, mentally weak or distanced learners.

Moreover, the need for each university must be viewed rationally and judged objectively. A new university should be established only after careful examination of all aspects related to such a new institution. It is wrong to go on multiplying the number of higher educational institutions unless we are in a position to make them conform to certain educational standards. However, this is not a call for curtailment of expansion in the field of Higher education. Expansion has taken place and will certainly take place in future. We can neither put the clock back nor can we stop it. One who chooses to ride a lion cannot easily get down from its back and walk safely. A dose of expansion, from time to time, is unavoidable and necessary as well, but it must not

be made at the cost of quality. It is rather a call and plea for taking all necessary measures to attain and maintain a high standard of Higher education. Horizontal expansion has to be accompanied with vertical expansion. In other words, achievement in extent should be accompanied by achievement in depth and quantity should not eclipse quality. We should not try to achieve quantity at the cost of quality and it is necessary to accompany expansion with necessary safeguards to maintain the standard and quality of Higher education. Along with expansion, we must give a qualitative twist to all aspects of education in general and Higher education in particular. A concrete effort has to be made to ensure that the qualitative improvement keeps pace with expansion. It is also necessary to find out the effect of the current expansion on the quality of Higher education. There is need to have researches in this direction.

The Educational Ladder:

Educational ladder is one of the major issues which affect, positively or negatively, the educational system. Attention has so far been mainly focused on shifting from the structure based on 6+3+3 to the structure based on 8+3 and now after almost more than quarter of a century authorities of education are thinking of introducing the structure based on 9+3. In the beginning of 1990s, educators have launched the structure based on 8+3 by simply having an arithmetical re-adjustment. By producing and

implementing the ladder based on 8+3, it seems that ignorant educators paraded their ignorance in an environment controlled by moron military rulers and hypocrite Islamists who, stupidly, drove the academically poor educators in something that they can't perceive. The educational ladder launched in the 1990s aims:

1. to increase the number of the academic years at the Basic level up to eight years so as to enable the learner to attain more knowledge, skills and good behaviour which may help him in his future education or life.
2. to decrease the number of the years of the schooling from twelve years to eleven years in order to increase the period of productivity of the citizen and to get rid of the repetition and padding of out-of-date information which was attached to the educational curriculum at a time when education was the only source of impractical knowledge.
3. to make pre-schooling education as part of general education by expanding Khalwa and nursery education so as to make a proper investment of the great potentials of recitation, imitation and skills acquired during Khalwa education and to make sure that good behaviour is ingrained in the early age of the child (4-6 years age).
4. to reduce the age of admitting the child to the first year Basic Level from seven years to six years so that the learner can complete the Secondary level at

the age of seventeen (6+11) and hence increase the age of productivity of the Sudanese citizen.

5. to maximize the academic years and to minimize the summer holidays so as to give sufficient span of time to cover the content of the syllabuses.[1]

Nevertheless, neither the previous ladder based on 6-3-3 can be blamed to have been a major source of defect in our educational system nor can the ladder based on 8-3 or 9-3 claim to be the most appropriate step towards the creation of a proper educational structure. In fact, what matters is not, mainly, the number of years which the students have to pass through each stage, rather, it is the extent or quantum of the teaching and studying made during a specific span of time. One of the defects of the previous ladder based on 6-3-3 is that many students were not able to pass from the first stage of ladder (Primary Level) into the second stage of ladder (General Secondary Level). This resulted in an irrevocable educational wastage and stagnation. Another defect was that there was a clear academic gap between the academic content of the General Secondary School and that of the Higher Secondary School. Many students who were very bright in the second stage of education used to experience an uncontrollable deterioration in their academic standard in the third stage of education.

However, the defect of the new ladder based on 8-3 is that although it, significantly, solved the problem of large,

early, educational wastage caused by the previous ladder 6-3-3, but it cannot claim to have solved the problem of the existence of the academic gap experienced between the Basic Level and the Secondary Level. This academic gap results from the fact that the curriculum at the Basic Level tends to be simple, naïve, childish, unchallenging and unintellectual and when it comes to the Secondary Level, it suddenly turns to be serious and challenging, but it is a challenge on abstract and not practical level. In other words, it is not challenging due to its practical, scientific or intellectual content and load, but because it is loaded by insignificant, unpractical and out-of-date material which aims at harassing and discouraging the learner rather than giving him practical and useful knowledge. To solve this problem, the curriculum at both the levels, must be selectively and judiciously intensified. It should concentrate on practical ideological and scientific material and it must inject these materials at suitable stages. An introductory simplified teaching of the main scientific subjects like physics, chemistry, biology, electronics as well as social sciences such as sociology, psychology, philosophy and politics from the Islamic point of view should be introduced in the advanced classes of the Basic Level. These subjects, in addition to other necessary and supplementary material, should reappear elaborately in the Secondary Level.

Moreover, the current Secondary Level, its curriculum content and academic duration are not properly organized and arranged in proportion to the period of the

study. This situation exposed the fact that the duration of the Secondary Level is not quite enough as far as the student's achievement is concerned, particularly, if we take into consideration the extent of the academic preparation made at the Basic Level. Our students, even in the second academic year of the Secondary Level, usually face the difficulty of determining whether to opt for science or arts stream. This does not result from the fact that they have mastered all subjects of the school level, but it is, in fact, a clear indication of the existence of a defect in our curriculum content and its organization. During the first two years of the Secondary Level students are getting superficial or abstract knowledge of each subject which makes them view all subjects with almost a single lens of attitude and impression. In other words, the syllabuses of the initial years of the Secondary Level, fail to put each student in the right channel on the basis of his aptitude, motivation, potentialities and intelligence. To solve this problem, the Secondary Level and its curriculum must be reorganized to make them capable of distributing the students according to their aptitudes, motivations, interests, mental capabilities and potentialities. Moreover, one year of streaming 'specialization' that is, now, in the third- 'the final' year of the Secondary Level is not sufficient unless there is a proper scientific intensification of subjects in the previous years. The current Secondary stage, which extends to only three years, provides insufficient knowledge related to the stream

of specialization for those who terminate their studies at the end of the Secondary Level. It is also not the sufficient period to prepare those who cross to Higher education so as to undergo a real process of acquiring knowledge, getting specialized in a specific field and experiencing it as a 'discipline.' To solve this problem, one of two options may be adopted. The first option is that the Secondary Level may be extended to four years instead of three years as currently at work, and it may be accompanied with a corresponding modernization and diversification of what is taught. Thus, the initial two years of the Secondary Level can be devoted for an intensive-cum-pseudo specialized course which teaches all subjects to all students. The final two years should be considered the period of tentative specialization. The second option is that the Secondary level should remain as it is now; 'three years'. The first academic year of the Secondary level may be considered the dividing line between the generalized and the specialized studies, and the final two years should be made as the period of diversifying the streams of specialization provided that there must be scientific intensification in the final years of the Basic level. However, both options require that the streaming period must not be less than two years and intensive courses should be provided in the final two years of the Basic level. Moreover, the students of science stream should be provided with qualified teachers, a proper and updated syllabus supported with laboratories and 'practicals' which keep our learners

abreast of the useful and practical scientific knowledge. The current educational content has no relation with the scientific achievements in today world that overwhelmed the markets with their products. It seems that the educational system in Sudan is singing out of swarm and turning itself into a long-term consumer of the third-type quality of goods which are imported from the garbage of the world markets.

Thus, after almost thirty years, nothing valuable was reaped from the educational ladder that is based on 8+3 and its content. The claim that it aimed to 'increase the period of the productivity of the citizen' makes the common man laugh at the mental simplicity of the Islamist educators and their moron and stupid military rulers because after almost thirty years in power they built nothing but a failure state. Now they are thinking about implementing an educational ladder that is based on 9+3 and Sudan is waiting to see the innovation of the moron and stupid military junta and their hypocrite Islamists which will result into nothing except further composite failure which is part and parcel of their unjust ruling system since it has sat on the chests of the Sudanese.

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Teachers' Role in Sudan

Teaching is a message and a holy task and teachers have an important, significant and sensitive role to play. Teaching is the profession of the Prophets. The Prophet Muhammed (PBUH and his progeny) asserts, "Verily, I am sent as an educator."[Refer to Ibn Majah] Any effort which aims to take Sudan to the leading line of establishing a proper and just World Order and to link the Earth with the Sky, should possess suitable and qualified cadres of teachers who have the spirit of the desired change. In other words, if Sudan aspires to undergo ideological changes, teachers should occupy the key position and therefore they should be inspired by the spirit of the change they want to implement. The Islamic society which is the aim of the Sudanese people, demands that teachers should be well-equipped. We have to realize that the teacher in the Islamic society is an ideological engineer. He helps in shaping character, minds, attitudes, morality and ideological directions of the students and therefore the future lot of the whole Islamic nation. Therefore, teachers should possess a firm conviction in the Islamic options and be in harmony with the ideological orientation the Sudanese society aspires to achieve. In other words, a teacher is supposed to be an ideal model to be followed. Learners in secular materialistic societies which had banished religion do not possess teachers who are capable

of being models of 'religious' and moral behaviour and of fostering the same in their students. Philip R. May laments this fact by saying, "Which of us is good enough to give specific moral training….?"[1] He goes on to say that it is "difficult to find staff qualified by knowledge and inclination"[2] for the purpose of implementing any programme of moral education. Therefore, even if these societies decide to revive religious or what they call it 'moral education', it would be a difficult task due to the absence of model teachers who can imbibe and incarnate desirable moral standard through themselves. This is basically because they have reached a point of no return as far as the moral degeneration is concerned.

In Sudan, the teacher should be well-grounded in true and correct Islamic knowledge, acquainted with the glories of Islam embodied in the life of the Prophet and his progeny (PBU them), aware of the requirements of Islamization and have a clear vision of the future and how to transform Sudan from over-dependence to real independence and self-reliance. Teachers must be fully aware of the formidable task that falls upon their shoulders. They should rise to the occasion and by both their good model behaviour and excellent teaching, they should inject the spirit of the Islamic way of life in the minds and hearts of the youth and kindle its light in them as well. The teacher with strong moral character is very important in the educational process. We have to take lessons also from, and avoid falling into, the degeneration which is going on in the name of education in some Muslim countries. If we

critically observe the educational systems in these rich countries, we can realize that money alone cannot make education capable of producing reliable future generations. Education in these countries is mostly entrusted to 'semi-dressed-undressed' 'men-like' women teachers and 'semi-male-soft-faced' 'women-like' men teachers who want only to survive and fill their bellies at all costs and they have no concern for the moral and ethical role of the teaching profession and education as a whole. Such countries are, actually, building their educational efforts on a shifting sand. Very soon these countries which are wallowing in, and ruminating wealth today and relegating, to the margin, the religious role of education in general and teaching profession in particular, will produce reckless and irresponsible generations. Even those countries which intensify religious teaching, but do not handle religion according to the vision of the progeny of the Prophet (PBU them) would generate nothing except terrorism and unrest. It is only the Islam of the Prophet and his progeny (PBU them) that is capable of establishing an ideal society. The Islam of Saqeefa will produce nothing except abnormal people. Sudan should turn towards the Islam of the progeny of the Prophet (PBU them) and mold its people according to it.

As far as Sudanese education is concerned, it certainly needs economic strength for the improvement of the material aspects of education, but, more than that, it needs dedicated and Islamic teachers who would stimulate Islamic thinking

and way of life among the learners according to the teachings of the progeny of the Prophet (PBU them). We need teachers who are capable of giving learners the vision of true greatness of the Mohammadi true Islam, inspire faith in them so as to enable them to realize the great ideals of Islam and its ability to be the most reliable and sound basis for a New and Just World Order.

It is the duty of the teaching' community to make all efforts to inject the Islamic behaviour among students. Teachers should make students aware of the agonies, suffering and injustice the Prophet and his progeny (PBU them) have undergone to disseminate true Islam. New generations should be loyal to the Prophet and his progeny (PBU them) and renounce their enemies whoever they may be. In this regard, extracts from books written Ahmed Husain Yaqoob (Jordan), Al Tijani Al Samawi (Tunis), Mahmood Abu Rayya (Egypt), Salih Al Wardani (Egypt), Al Sayyed Abdulmon'em Hasan (Sudan), etc., must be incorporated into the content of the course of religion and taught to students to show them the true Islam and let them discover the quantum of misleading under which our societies were buried for more than fifteen centuries. They should be made to be loyal to the progeny of the Prophet (PBU them) and disown themselves from their enemies from the time of Saqeefa till to-date. Thus, teachers should provide knowledge-pursuing-atmosphere for the learners and find ways of engaging the learners in the acquisition of

knowledge as well as enable them to experience the Islamic way of life inside the educational premise and at home as well. Hence, the teacher is more than a mere instructor. He is the transmitter of the true Islam to the young generations. We have to search for, find and appoint the right type of people in this profession and improve their status in general and qualifications in particular.

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2. Ibid.

Teachers' Status in Sudan

The status of teachers in Sudan is dwindling and ailing. The self-respect and confidence of teachers have been severely undermined during the past decades. Monetary benefit in the teaching profession in Sudan became so meager that talented people are not attracted to this strategic profession. Teaching profession became a repulsive and unattractive field due to the fact that the cumulative effect of marginalizing the teaching profession over decades made it unable to attract qualified personnel. Consequently, this resulted in the decline of the standard of education in general and the status of teachers and the image of teaching profession in particular. However, this state of affair might have come into existence as a result of many ramified factors. In the past, particularly, during 1960s and 1970s, teaching profession commanded prestige and respect because people were interested in education and respected the educated. This compensated, somewhat, for the relative meagerness of the teaching emoluments. Moreover, emoluments of that time were far better if, proportionately, compared to what they are getting today because our economy was not an extension, as it is now, of the global parasitic economy. It is a fact that the cost of living in Sudan has increased and become unbearable while the emoluments of teachers have decreased and become insufficient to cover

the cost of his own morning breakfast. Teachers who are supposed to be the most important section of the Sudanese society are now the most marginalized section and they are not receiving even their meager salaries regularly. The government is not paying salaries to the teachers on a monthly basis in some areas in Sudan. In spite of its meager quantity teachers are getting their salary after they had already, psychologically, collapsed and we must realize that a psychologically destroyed man cannot produce or give us a psychologically normal human product. We must keep in our minds the saying of the Prophet Muhammed (PBUH and his progeny) which states, "Give the hired person his emolument before his sweat dries up."[Refer to Ibn Majah] Islam has given us a clear guidance and directives which regulate the relation between the hirer and the hired. Teachers, who are supposed to be considered, as the most important section in our society, should be the first section which reaps the privileges of the above holy saying.

Unfortunately, teaching profession, has now become a repellent field of work due to low salary. It is not attracting the right type of teachers who have sufficient requisite personal, intellectual, ideological qualities as well as aptitudes and spirit of dedication to their work. Young, talented and ambitious cadres prefer, more, to settle early on other lucrative jobs, if possible and available, than to waste their lives in teaching profession while senior and qualified teachers found no alternatives, but to seek greener pastures

abroad. Therefore, many of those who are teaching now are not in this profession by choice, but they are, in fact, forced into it by circumstances. They have little interest in their students and their students have no confidence in them. Moreover, many of those teachers who patiently bear to continue in this profession are busier in other things which may eke out some additional income than in regular teaching alone. They are forced to adopt various ways and means to increase their income, however, these 'ways' are severely damaging their images and affecting the proper educational process. They exert all efforts to make extra income by marketing their knowledge, if any was there, among students by various ways outside the classroom or within the classroom by tempting, forcing and sometimes harassing learners to *attend or pay* for evening coaching classes. Therefore, they do not perform their duty, sincerely, in the regular classes. Some teachers are resorting to farming, taxi driving, etc., and consequently they are irregular in attending their classes. Therefore, it may be very unpalatable, but it is a fact that our children today are entrusted to the care of discontented teachers who are not involved in their task wholeheartedly or with dedication.

We are suffering from this, and many other problems, mainly, because talented men search for other lucrative jobs and they come to the profession of teaching as a last juncture in the journey of searching for a job. In other words, capable and talented men are not ready to join the teaching profession.

They have lost faith in it although it is the heritage of the Prophets. Consequently, teaching has become the profession of women who, many of them, suffered from leisure and joined teaching to escape its boredom. They filled up the teaching seats of schools to such an extent that they are teaching even boys who are in the crucial age of puberty. This is one of the grave weak points in the process of guidance and upbringing of the future generation, not to mention its disastrous effect on the academic achievement of those boys. It is absolutely wrong to let our boys be taught and brought up by women teachers. From disciplinary point of view the boys' life at school will be an extension of their life with their mothers at home. We cannot ensure that they are studying in an environment gripped by discipline. This state of affair has become the basic characteristic of our educational life because the conditions under which the teacher is made to live are unbearable. Teachers are suffering in silence although sometimes they come out and express themselves in protest against their degrading economic conditions. So long as this state of affairs continues, there is bound to be no sense of reality or seriousness in all our talks about the improvement of education or the creation of educated generations. Much has been said about improving the teachers' condition, but the courteous and consolatory measures so far have not given any substantial financial relief to teachers. Long-standing and legitimate demands of teachers should be given a tangible

answer and solution so as to enable them to discharge their sacred responsibilities effectively and with dedication. We must realize that the skill, character and the degree of teacher's involvement in his task are closely linked with his personal life and they are the most important factors which affect the quality of education in general and the extent of students' achievement in particular. The quality of teaching performance and the extent of learning achievement are closely linked with each other. In fact, they go hand-in-hand, influence and get influenced by each other.

We have to realize that teachers are the real pivots of our entire educational establishment and they influence its endeavour to create an Islamic society. They are the main-brick in our educational set-up which aspires to establish a religious and civilized society. We have to bear in our mind that the well-being of Sudan depends on the teachers' well-being. We must also remember that the ancient China advanced in the field of knowledge only because it had given the teachers their due worth. According to Philip R. May, "In ancient China teachers were second in general esteem only to the highest paid public servants."[1] It is not a perceivable or understandable matter, why successive Sudanese governments attached more importance to civil servants of other departments than that which they attached to teachers. Does it mean that teachers are engaged in less important tasks as far as religious and national causes of our country are concerned? The only explanation for this sad

state of affairs of teachers is that those governments were either moron Sectarians governments which came to power with the support of ignorant people or stupid military governments which were formed as a result of military coups, therefore, who does not possess can't give and it is natural that a Sectarian ruler or a stupid military officer can't think about education. Therefore, education, teaching profession and teachers continued to suffer. We should realize that next to Defense, Education is the most important of all our means of establishing an Islamic society. It may be even more important than Defense itself, because education is the source which supplies Defense with suitable caliber capable of perceiving and dealing with the modern military theories and equipment.

As we have seen earlier, Islam considers education as an important defense-line that possesses its own defensive peculiarity which is capable of protecting people from evils. The Quran opines, "Nor should the Believers all go forth together: If a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- That thus they (may learn) to guard themselves (against evil)."[9:122] Therefore, teachers are the real custodians of our land, identity and ideological aspirations. We talk of teachers as the builders of our students' character. How can we expect them to do so if we do not pay them the barest minimum which a human must get in order to survive

as a respectable human being and serve his society whole-heartedly. Sudan got engaged in feudalizing its economy, made its land as an open extension to the arbitrary, unjust and feudal economy of the current World Order and then failed to do justice to its own people in general and teachers in particular. Those countries which, we blindly, imitated by feudalizing our economy, reached the level of the present luxurious economic status only after they had given a fair deal to their teachers. If in Sudan a teacher worries about the next day food for his own children, while the so-called open market is full of unnecessary and provocative goods, he cannot be expected to build the Islamic character of the future generations. Teachers are also human beings and therefore they should not be blamed if they demand a reasonable amount of income that gives a minimum nourishing insurance to their families. In a feudal society established by the hypocrite Islamic Movement and its stupid military junta where, unfortunately, money and not knowledge means 'prestige', it is wrong to think that the teaching profession will survive, prosper or Sudan will reap something good from the false educational efforts while the financial return of the teaching profession is not sufficient for the teacher's own pocket money.

We should remember that, if we had not yet done so, the insignificant increases, from time to time, in the salaries of teachers have been paralleled by successive horrible increases in the costs of living. Consequently, the condition of teachers

became tragic. We have no right to push teachers alone to a vow of self-sacrifice for the sake of a task which all people of Sudan are supposed to have a share and be involved in it. It is doubtful if our society can continue to ask for the same sacrifice from the teachers, particularly in the present crushing economic context and teachers should not be blamed if the educational efforts and endeavours fail to go on the right track.

To come out of this stagnant situation, to attract the suitable kind of educated people to this profession and to make them contented, it is necessary that their condition of service and life must be made respectable. To raise the level of their commitment to their holy profession and improve its image, teachers have to be given a fair deal. Their self-respect should not be injured by way of running after, and squeezing, their students and the students' families. They should be encouraged by means of more increments that raise their life-standard. A large scale and nation-wide campaign meant for uplifting the service and life standard of teachers has to be, immediately, initiated and sustained as well on a permanent basis. The pay scale of teachers at all levels should be pushed up to ensure a satisfactory condition of service. The starting salary of the Basic, Secondary and University level teachers must be in proportion with 3. 5. 7., respectively. It must be raised generously from time to time so as to enable the teachers to meet the rising cost of life in a feudal economy society. They should also get sufficient retirement benefits.

Moreover, teachers' offspring should get free education at all levels and special scholarship facilities must be made available for the few of them who display outstanding talents and abilities. In other words, the government should give scholarships to the talented offspring of the Basic, Secondary and University levels teachers. These are some of the measures, which if adopted, may make this profession a little more attractive than it is now. A part of educational budget can be devoted for this task and it should not be diverted to the construction and preparation of educational institutions, but it should solely be devoted to increase the salaries of teachers. It should be noted that many people are paying a lot of money to educate their children in the so-called private schools because they have lost confidence in the standard of education in public schools. A small part of such amount of money will be sufficient, if it is taken from all people who can afford, and it can create a huge budget which is capable of multiplying the salary of teachers. Such steps may, slightly, improve the lot of the teachers in government schools and restore the reputation and reliability of the public educational institutions. Another point to remember is that we should not allow the teachers of the government schools to suffer personal financial problems because in such a situation qualified government teachers will be easy hunts for private educational institutions. In other words, it will enable private schools to fish in the troubled and turbid waters, 'steal' the qualified teachers working in government

schools and get more chances to operate and flourish in Sudan at the cost of educational ideals of Islamizing the society.

Therefore, if Sudan is to expect quality in education and wants its teachers to act with responsibility and to achieve the educational quality desired by our nation, Sudan must be responsive to the legitimate demands of the teaching community. It is the duty of our nation to pay a due regard and respect to teachers, keep them above need and offer them the status that would command respect and reverence from the society and the learners. Due attention must be given to the teacher if we want education to play a proper role and achieve the desired goals. We have to make all efforts to improve their destiny and we should not claim that there is scarcity and meagerness of our resources. If corruption is eradicated, resources are quite enough to support education in general and teachers in particular. It is important to realize that the teacher is the key factor in any educational and ideological plan. In fact, it is only when hypocrite Islamists came to power in 1989 that Sudan came into direct contact with an epidemic type of corruption that is engulfing all aspects of life in Sudan. Even the leftist governments were more honest than the government formed by the hypocrite Islamists in 1989. Islamists failed, as part of their general failure in all fields of life, to realize that without the teacher whole-hearted involvement in his task, it is futile to think of any tangible success in our educational and

ideological endeavour. Whoever comes to power must know that quality in our educational output rests, first and foremost, on the degree of the satisfaction of our teachers with the profession of teaching as the raising of the educational standard is the job of properly paid, dedicated and qualified teachers.

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Teachers' Qualifications in Sudan

The main tool that enables the educational establishment and the learning efforts to attain appropriate academic standards, is the teaching faculty. In fact, teaching is a serious responsibility. Therefore, it must be entrusted to qualified teachers so as to produce the desirable educational output. All scholars and scientists throughout the history of human knowledge owe their success in the field of knowledge to the scientific and intellectual capacity of their teachers. We have to remember that teaching and learning are two sides of the same coin. Each of them influences and gets influenced by the other. Teachers are held as character and intellect builders and hence society builders. The quality of education and its standard depend, basically, on the qualification and competence of the teacher. In other words, the academic quality of the educational establishment cannot be different from the academic and intellectual quality of those who impart it. In fact, teachers occupy a central position in our educational, intellectual and scientific endeavour. Success of our educational efforts depends on the selection and training of the teaching staff. No one can deny the fact that it is the teacher who makes or mars the proper academic, intellectual and ideological development of the youngsters and hence the whole intellectual and ideological destiny of the nation. If those who join the

teaching profession were of high caliber, it would be possible to enhance the ideological quality and academic standard of the educational output. Their qualifications, whether academic or professional, in addition to the moral character of the teacher, are the main factors which count for in our educational endeavour. Therefore, the search for quality of teaching staff in the Sudanese educational set-up becomes imperative. Appointment of teachers at all levels should be made on the consideration of (I) their Islamic tendencies and (II) academic merit.

However, we would like to draw the attention to the scarcity of academically qualified and professionally trained teachers in the Sudanese educational institutions. A visit to any school will expose the sad situation which is gripping the educational system in Sudan. The disaster is that in most of the schools, our future generations are entrusted to the care of teachers who are neither academically qualified, i.e. trained, nor have any desire to upgrade their academic, professional, intellectual and religious qualities. Perfectly true, many teachers engaged in the Basic level are the products of the Secondary level only. This is one of the main defects of our educational system and educators have to deal, seriously, with it if they want education to enhance a reliable product. It is wrong to leave our students, the citizens of tomorrow, under the care of academically poor and unqualified teachers. We must keep in our mind that the teacher is the main character in the real academic

performance of education. It is expected of him to be the master in his field of specialization. However, it is a fact that in the Sudanese educational context, as it was mentioned earlier, only those who miserably fail to join university studies and also fail to get another lucrative job, join the profession of teaching. It is a profession that turned into a job gifted to every failure. Very few of them have any commitment to the academic standards for which education stands. It means that their command over their own subjects is not up to the mark. Moreover, it is an open fact that teachers are not properly prepared as far as their own subjects are concerned. A period of one week or even six months of pre-service or in-service training cannot qualify the product of a defective education. In-service training programmes are conducted, if it ever happens, in an ad hoc manner and these programmes are neither effective nor are they capable of bringing any improvement in the quality of the educationally and academically incompetent teaching staff. All these are bound to have an adverse effect on the standard and quality of education in our country. It also brings us to the fact that educators in charge of education are not serious about the quality of education because they themselves don't know what to do about it.

We have to realize that what hampers the educational progress and pulls down its quality and often annihilates its standards is the lack of qualified and trained teachers. The main prerequisite for the progress of any educational venture

is the selection and preparation of qualified teachers for all levels of education. The quality and the standard of education depend, largely, on the competence of those who impart it. It is the teacher on whom the progress or failure of education depends. Therefore, it is essential to attract, train and retain qualified cadres who are dedicated to knowledge, its teaching and learning. They should be sufficient in number and efficient in teaching performance as well. Moreover, we must remember that the standard of teaching and that of learning are, closely, related to one another. If those who impart knowledge have little knowledge or do not know how to impart it, then, the learners will be affected by such poor teaching performance and would become its real victims.

Therefore, selection and appointment procedures have to be reviewed at all levels of education. We must keep in our mind the proverb 'Better teachers better teaching' and exert all efforts to achieve it. Best talents available in Sudan should be recruited in the teaching profession. Minimum academic qualification for Basic level teachers should be Bachelor's Degree. Secondary level teachers should be holders of at least Master's Degree and must teach only the subject in which he has specialized. Moreover, pre-service and in-service trainings are essential for the teaching profession. The most effective weapon of the teacher is his academic background and training as well. There should be a minimum, sufficient and basic training of teachers before they join the profession of teaching. If we want to achieve progress in education,

there should be a comprehensive programme of teachers' training. The basic aim of teachers' training is to prepare effective teachers who are capable to bring about proper implementation of the curriculum and to achieve the desired goals of education. Training refurbishes and refreshes the teacher's knowledge and keeps him in touch with the continuous advances and changes in the field of knowledge and pedagogy. Adequate arrangements must be made for intensive pre-service and in-service training and refresher course for both Basic and Secondary level teachers. There should be no untrained teachers at any level. Teachers have to keep pace with the new emerging knowledge and the methods of imparting it. No one should decide to teach unless he is determined to acquire knowledge on a continuous basis because a real teacher is a learner throughout his life. The knowledge of their own subjects has to be strengthened if they are to remain qualified teachers and discharge their responsibility effectively. We have to realize that if the society aims at quality education, it should possess quality teachers. The quality of education in the society depends, mainly, on the quality of teachers who are involved in the task of teaching. They need to be religious, learned and trained men so that they can accomplish the ideological, cultural, educational and linguistic aim of education.

The Question of Arabicization

Learning a Foreign Language: An Islamic Perspective

In the Islamic society the learning of a foreign language is usually viewed as a strategic task, in the sense that it is a self-defense project that gives benefit not only to the individual learner, but also to the whole society of which he is a member. It is a task that helps the *conscious* learners and their society to separate the 'grain' from the 'chaff'. It enables the learner to know the speaker of the target language, realize how to deal with him, communicate the Islamic faith and culture to him and above all to know how to take measures capable of dealing with various plots designed by him. We can perceive this fact properly if we examine carefully the saying which states, "Whoever learns a language of another nation (foreign to him), can guard himself against their evil." All this indicates the importance of learning a foreign language for specific ideological purpose and not for getting influenced by the culture of the target language. In short, learning of a foreign language is mainly an ideological pursuit.

Acquiring Knowledge Through L_1: An Islamic View*

L_1 or the mother tongue is the most effective medium of acquiring knowledge and fostering the process of concept formation. If the language through which the

concept is given were L_1 or the mother tongue of the concept-receiver, the receiver would find it easy to understand the concept. Therefore, even religion gives this issue much attention. Allah the Lord of all people sent Holy Books in the mother tongue of the target nations so that they might understand the holy message, abide by the sacred commands and establish them as indexes for their behaviour. As Almighty says, "We sent not an Apostle except (to teach) in the language of his own people in order to make (things) clear to them."[14:41] It is a well-known fact that, while communicating, Man searches for, and probes, the conceptual load of the utterance rather than the utterance itself. Therefore, he prefers to be addressed in his own mother tongue or in the language which he understands, particularly, if the message conveyed to him is loaded with intellectual significance. If the concept is conveyed in a foreign language, the receiver may ask for explanation in his own mother tongue. Describing this important aspect of human nature, the Almighty Allah states, "Had We sent this as a Quran (in a language) other than Arabic, they would have said: 'Why are not its verses explained in detail? What! (A Book) not in Arabic and (a Messenger) an Arab?'"[41:44] In addition to the above Quranic verses, the essence of the following Quranic verses also points to the significance of addressing and teaching people in their own mother tongue. The Al- Mighty Allah says, "We have made it a Quranic Arabic, that you may be able to understand (and

learn wisdom).”[43:31] “Verily, We have made this Quran easy in your tongue, in order that they may give heed.”[44:58] “So have We made the (Quran) easy in your own tongue.”[19:97] All the above Quranic verses indicate the importance of conveying the concept to the addressed in his own mother tongue. Therefore, these Quranic verses, naturally, act as scientific support for us in our venture into the process of Arabicization. They support the idea of providing various branches of knowledge in Arabic language as well as breaking the monopoly of the English language to this important aspect of our life, mainly the medium of acquiring knowledge.

English Language in Sudan: A Background

English in Sudan is the direct off-shot of the colonial rule in Sudan. The colonialists found it necessary to converse with the natives, neutralize the intellect of Muslims and evangelize the pagans. To achieve these notorious motives, they started a battle on the educational front so that it might pave the way for the English language to play the role of an imperialistic tool for pulling out the natives from their roots. Cromer and Currie had laid down the foundation of politics of language at the end of the 19th. century and the beginning of the 20th. century. The English language took over the role that Arabic had performed earlier; the role of medium of education. English permeated the system, both, as a medium of instruction and as a subject. Educational facilities were

meager while the English language was the be-all and end-all. The motive of the colonial system of education was that by not expanding English medium Higher education, they might try to control the production of elite, and by not expanding the lower level of education they may succeed in controlling the unpredictable consequences of educating Muslim masses through Arabic as medium of instruction. It is clear that from the outset education through English medium was being promoted for social division and ideological as well as cultural displacement. The colonialists were, primarily, concerned with the maintenance of the imperial stronghold and at the same time they systematically modified a socio-cultural situation according to their own vicious plans. They imposed the English language as a medium of instruction in education and as the language of administration. Education was purposely used to create a class of Sudanese speakers of English so as to use them as interpreting buffers between the invaders and the invaded and to act as minor functionaries for the colonialists. In other words, they used the English language to consolidate and expand their power-base in Sudan. They devoted it to establish, enhance and sustain their political, intellectual and cultural supremacy over the Sudanese. Therefore, the colonialists were keen on teaching the Sudanese the language of the colonial regime in order to put the entire society on the track that would drag it to Western culture and ideology. Since the establishment of the first institution of Higher education, during the British

colonialism, up to 1956 and even for many decades afterwards, Arabic has been, virtually, elbowed out of being the medium of Higher education. English was the dominant language used as a medium of instruction in higher educational stages. It means that for more than ninety years the teaching and learning of the English language had occupied a hegemonic position in the Sudanese educational system. The imperialistic aspect of the English language has been manifested through the fact that the standard of education, generally, came to be defined only in terms of the students' command over the English language. The competence in the skills of English language was employed to fabricate social prestige, guarantee a job, generate financial return and pave the way to get higher education for the Sudanese. All these necessarily made English the language for highly-paid employment. The English language, thus, acquired an enormous prestige quite unconnected with its academic utility, therefore, many students were tempted to learn it.

Arabicization: To Be Or Not To Be?

For many years, since the departure of the colonial army, the national tendencies have gone with increasing determination in the direction of the replacement of English by the Arabic language as a medium of instruction. Because, the linguistic, the religious and the cultural pride of the Sudanese legitimately feel hurt at the idea

of an alien language continuing as medium of instruction and occupying a dominating and hegemonic position in the field of national education in an Arabic speaking society. There have been many nationalistic calls to banish English as an ideological, linguistic, cultural and intellectual usurper as we successfully banished the physical presence of the British usurper. English was denounced as the language of imperialism. Some have, rightly, attributed the Sudanese underdevelopment to the use of English as a medium in our educational system and they emphasized that it would be impossible for Sudan to develop or progress unless it Arabicizes the medium of instruction in the educational system. In the wake of the British departure, the national pride dictated that English could no longer be allowed to maintain its role as a medium of education and administration. The administrative system has been Arabicized during the early years of post-colonialism. Although the Arabicization of the Secondary level was one of the urgent recommendations of the International Commission for Secondary Education, 1955-1956, it has been delayed till the mid of the sixties for reasons never made quite explicit.[1] We have naively and vainly tried to continue planting English in the place of Arabic and the result is deplorable, ill-planned and wasteful higher education that failed to benefit the country. The colonial system of Higher education has been reinforced by various educational committees which closed their eyes to the linguistic, ideological and religious functions

of education in a Muslim society. The majority of those who were in charge of education were colonial in mind, training and thinking. They supported the linguistic system inherited from an alien rule. They failed to realize that in the mother tongue medium of education the learner finds interaction between him and science easier and Arabicization is imperative for scientific, technological and national progress. Their acceptance of the English language to remain the medium of instruction was a mark of absence of sovereignty of mind and an indication of a mutilated identity. They were intellectually enslaved to the thoughts of the Western system of thinking which was brought and planted in Sudan. It means that the alien ruler left behind him, as part of his legacy, not only the corrupt educational system based on the crust of the Western pattern of education, but also elite groups and feudal ruling Sectarians with Western mind and training. Those rulers failed to recognize that a viable and effective educational system could only be constructed through the Arabic language. They failed to know that Arabic is our mother tongue and the place of the mother tongue is supreme in the life of its speakers.

However, when the colonial army departed from Sudan, the English language has begun an irreversible decline in spite of the efforts made to maintain its standard. It lost its status as the language of administration and started creating academic problems in the field of education. Students suffered from the English medium education. The first Vice Chancellor

of the University of Khartoum (1954) stated, "…..The position of English in the educational system is proving a real strain on the part of the pupils and a handicap in the assimilation and expression…."[2] The disappointing academic situation in the Secondary schools in the sixties of the 20th. century forced the administrators and the educators to Arabicize the Secondary level. Consequently, English was phased out from being the medium of instruction at the Secondary level. Since then, it became clear that the hey-days of English in Sudan were over. The English language was supposed to submit itself to the inevitable imperative in the Sudanese environment. This inevitable imperative was embodied in the Arabicization. After the Arabicization of administration and Secondary education at the end of fifties and sixties of the 20th. century, people were eager to see the process of Arabicizing even in the Higher education. One of the participants in the conference on 'English in the Sudan' which was held in 1966 said, "Let's hope that within a decade the university itself may make Arabic its medium of instruction."[3] Unfortunately, the Arabicization of the Secondary level during 1960s was an incomplete drawing of the Sudanese educational map on a linguistic basis. It was supposed to be extended to the Higher education. But the colonial linguistic heritage of Higher education has not only been continued without any drastic change, but it also has enhanced the hegemonic position of English medium, marginalized Arabic language and added to the elite nature

of Higher education. In other words, the nation which was relieved by the departure of the colonial army hoped that the national leadership who was committed to the Arabicization of the Higher education would accomplish the Arabicizing programme within a short span of time. However, those hopes did not materialize. It was aborted by leaders who lacked self-confidence and ignorant of the value of the mother tongue in education. There was a clear failure on the part of various political regimes to take a bold decision on such an issue which pertains to our ideological and linguistic identity. Consequently, the students and the educational standards continued to suffer from English medium Higher education. A letter from English Dept., University of Khartoum, states, "Looking at the matter from our end, …. something drastic must be done or we will soon reach a point of no return as far as the teaching of English in this country is concerned."[4] Many other educational reports clearly exposed the inability of the learners to study through a foreign medium education, nevertheless, those who were in charge of education did not move in favour of Arabicization. Consequently, the English language remained in its hegemonic position perpetuating its ills upon the educational system and the educational product. We have moved round and round in an endless and vicious circle. The educators failed to realize the advantages of Arabicization and to shake off the burden of the past. This was basically due to the fact that non-academic reasons and vested interests have been the determining

factors in our educational planning since the so-called independence.

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***** *The content of this sub-title is part and modified as well, of the article, by the same author, titled 'Mother Tongue as Medium' which was published in, Radiance Viewsweekly, 11-17 April 1999.*

Advantages of Arabicization

As we have seen earlier, the movement for the replacement of English by the Arabic language began to gather momentum after the departure of the colonial army and it was supposed to be accomplished within the shortest period. However, the question of Arabicization of the Higher education created an unnecessary controversy in Sudan. No educational problem has created such a controversy and agitated the minds of the Sudanese or evoked contradictory opinions as the problem of Arabicizing the medium of instruction in the Higher education. This educational issue was so controversial that those who were in-charge of education and politicians, as well, could not view it from an academic point of view or in the interest of the educational establishment. They claimed that Arabicization would create academic problems. Therefore, they were reluctant, and not brave enough, to venture into the process of Arabicization. The usual difficulties raised repeatedly were: lack of trained teachers who can teach their specializations in Arabic, lack of Arabicized textbooks and references, likely fall of the standard, etc. The foolish popular argument, which exposes the prejudiced nature and the programmed mentality of the opponents of the Arabicization, is that science and technology cannot be taught through the Arabic language. They base their argument on the claim that since university

teachers had studied and had been taught as well in the English language, it would be impossible for them to teach in the Arabic language. They claim that in such a situation Arabicization will lower the standard of Higher education. However, the whole basis of this argument is questionable and cannot be accepted by any enlightened mind. The reply to them is that they have behaved like a female camel of the Kababish tribe *who*, by mistake, had killed a hen and out of deep regret, and real desire to repent, it went and sat on the eggs to hatch them! In their naïve and vain effort to 'protect' education, they have made it altogether sterile. They have perpetuated and reinforced the colonial heritage of education in the name of maintaining the standard of education which does not exist at all. They utterly failed to suggest or offer any solution to the problem of the steady decline in the existing condition of Higher education, which is caused, mainly, by the use of English as a medium of instruction. They were too much sinking in the allegiance to alien and misguiding modes of thinking and had too narrow imagination to perceive the essential foolishness of allowing English to remain a medium of Higher education in an Arabic speaking society. Therefore, their objection to Arabicization and their sticking to a foreign medium of instruction were, in fact, the main source of the low quality of Higher education. By supporting an alien language to remain as the medium of Higher education, they had rushed into a blind alley and the entire nation is still paying for it. In fact, if a teacher cannot teach his

specialized subject in the Arabic language, then, his whole competence in his specialization must be questioned. His inability to teach in the Arabic language is an indication of the fact that his mind is operating on a mechanical level rather than on a conceptual level. In other words, it means that he had not, properly, 'perceived' his specialization and we have to say for such a person, who is claiming to be a teacher of our students, 'who does not possess, can't give.' Because "language and conceptual thinking are closely interwoven"[1] and related to each other. A teacher who cannot teach in the Arabic language must either reorient himself again in his field of specialization or quit and give way to those who are ready and capable to teach in the Arabic language. Moreover, today, it is also doubtful if there are many teachers who can teach their own specialized subject in fluent and correct English. Teachers usually exploit the students' weakness in English to hide their own academic and linguistic shortcoming. Even if we take it for granted that some teachers may be able to teach in correct and fluent English, he will address a dead audience who cannot respond to spoken English. Therefore, both, from the point of view of education and the general welfare of an Islamic and Arabic speaking society, it is essential that the acquisition of knowledge should be through the medium of the Arabic language.

We must remember that the Arabic language is our essential tool in achieving, maintaining and sustaining the

ideological aims of education. The place of Arabic is supreme in the cultural and ideological life of the Sudanese. Arabic discourse can shape and control the structure, function and ideology of the educational establishment in an Arabic speaking society. It constitutes to be one of the most essential instruments in the establishment, maintenance, sustenance and perpetuation of the ideological role of the educational efforts. It plays the role of a powerful ideological tool and Islamic instrument in its own right. In other words, our educational system must carry out an Islamic and ideological role in terms of linguistic performances.

Some of those who oppose Arabicization are doing so just for fear of losing a personal status. In fact, they have vested interest in retaining English as a medium of instruction for Higher education. It is a tendency of an aggressive elite who tries, desperately, and exerts all efforts to retain a colonial heritage so as to maintain personal ambitions. Their selfishness is, clearly, displayed in the fact that they do not view the matter, fairly, from scientific, linguistic, cultural or ideological perspective. Actually, science and technology are concerned with physical world, and therefore, they can easily be taught through different languages if the followers of a target language have determination to learn them through their own mother tongue. It is literature rather than natural sciences which is laborious and needs more efforts to be translated into another language. Even literature can be translated into different languages although it may contain

proverbs, idioms, aesthetic values, etc. which tend to be laborious in rendering them into another language with exact significance, load and flavour of meaning. However, where technological information as well as scientific terminology, facts and figures are involved, translation need not be a problem.[2] We may agree with V.V. John who asserts, "Actually there is nothing easier to translate from one language into another than technology."[3] It is an altogether mistaken notion that the ability of acquiring scientific knowledge will be retarded or its extent will be affected if the Arabic language is made the medium of instruction. In fact, science and technology will flourish best only through our own mother tongue. It is a well-known educational and psycholinguistic principle that for the proper acquisition of knowledge and the clear expression of thoughts, one's own mother tongue is the best vehicle and the Arabic language is rich enough to fulfill this task. We have to realize also that Arabic vocabulary is adequate for expressive writing in, virtually, every field of knowledge. If we rediscover it, the Arabic language is a wonderful tool for description, argument and self-expression. The use of Arabic for scientific studies and researches is viable and essential, as well, for the growth of scientific knowledge in the Arabic language. The Arabicization of Higher education is an affirmation of faith in the Arabic language and its ability to be the medium of acquiring knowledge. It is an ideological response to the desire of a nation to return, and stick, to its roots. We should keep in

our minds that the Arabic language is a powerful tool of affirming our identity and a nation that doesn't use its own mother tongue in all spheres of life is bound to lose its linguistic and cultural identity. Nobody can deny the fact that the Arabicization policy has the advantage of promoting independence of thought. The post-independence educators and politicians failed to understand the far-reaching implications of the International Commission's statements regarding the advantage of using the Arabic language as a medium. The Commission has admitted that Arabic as a medium of instruction enables the students to "attain a much higher standard of knowledge in the various subjects."[4] Therefore, there is no basis for any argument of not making the Arabic language the medium of instruction in all fields of knowledge and without any exception or compromise. We have to accept the reality that the switch over to the Arabic language is inevitable, unavoidable and inescapable as well otherwise Higher education will produce holders of cartoons only. One language alone holds the key to our intellects and emotions and also capable of conveying to us the subtler expressions which its words possess, that is the language of the Quran, of our first Azan, that is the Arabic language.

Arabicization is part and parcel of the whole journey of the Sudanese society to its roots. Arabic is our great asset, our valuable heritage and the repository of our identity. It is something closest to the most cherished sentiments of the Sudanese. We must regard it as vital to the general progress

of our country and as an essential step towards the improvement of quality in education. If we don't make Arabic the medium of instruction, Higher education will be a mere travesty of its name. If we allow English to remain as the medium of instruction, the creative energy of the Sudanese learners will not be released, the standard of education will not improve, knowledge will not be disseminated among the masses and the gap between the so-called English-educated and the common people will continue to remain if not widen further. In other words, we must realize that creativity through the Arabic language will remain retarded unless people master the language and allow it to function as a medium. Arabicization offers greater creativity, more facility and appropriate speed in learning and perceiving the subject-matter. It is only through Arabic that the creative thought can find its true expression. Arabicization will help the learner to express himself with clarity and to think with precision. It will enable the learner to avoid the linguistic difficulties of learning and expressing himself in a foreign language. We are admitting many bright students to English medium faculties, but the quantum of knowledge they are finishing with is neither sufficient nor does it indicate that their potentialities have been invested properly. It means that we are crippling and destroying the potentials of our students with our own hands. We can effect no tangible improvement in the already deplorable situation of the Higher education unless the rulers fear Allah in bearing

the responsibility of molding the future generation, summon their courage in hearts, balance their reasoning in minds and replace, without any hesitation or compromise, English with the Arabic language as a medium of instruction in all disciplines and specializations in Higher education.

In fact, we have given the English language a status more than it deserves. We must realize that the English language cannot be considered the only international language that has the legacy of imposing itself as the irreplaceable medium of acquiring technology and science in every environment. If we admit that there is a close relationship between a community and its way of life on the one hand, and its methods of applying knowledge to fulfill its needs and requirements on the other hand, then the idea of making a single language the international language of technology and science will not be acceptable and must be refuted as well. Learners in many small countries in East Europe, East and South Asia and South America are studying various branches of science in their own mother tongues. These countries are now making considerable international contributions to knowledge reflecting their technological and scientific achievements and their cultures as well. These minor countries and communities with insignificant languages are now possessing outstanding and eminent specialists in all branches of knowledge and they are, successfully, producing original researches and creative scientific contributions in all disciplines. The international

markets, now, are loaded with their economic products which are the natural outcome of their scientific progress. Therefore, they can be labeled as scientifically advanced countries and, day by day, their internationally insignificant languages are becoming more developed. The more genuine and original contributions of scientific and technological material and knowledge, in various disciplines and fields of specialization, are created or generated in a language, the more that language will be rated or considered pace-keeping and developed. Unfortunately, a large geographical area of the Arab World which extends from the Atlantic Ocean to the Persian Gulf could not Arabicize the teaching/studying of science! It is really shame on our part to allow a foreign language to function as a medium of instruction while we possess all means of Arabicization. Our predicament is that many parts of the Arab world are ruled by rulers who had not only mortgaged the wealth of their countries to the Imperialist circles, but they had also obliterated the religious and linguistic identity of their people. They are, in fact, the master craftsmen of our sense of defeatism. They cannot take any decision that serves the religious or linguistic identity or the economic independence of their nations. They think that if they venture for such an independent initiative, they will lose their thrones. The Quran describes such people by saying that "Those in whose hearts is disease-thou seest how eagerly they run about amongst them, saying: *We do fear lest a change of fortune bring us disaster."*[5:55] We must realize

that Arabicization is the right track that leads to the process of sowing seeds of, and rooting as well, our intellectual and creative powers. The question of switching over from the English language to the Arabic language in Higher education is most crucial to the educational, linguistic and ideological renaissance of the Sudanese society. Unless we Arabicize the medium of instruction in Higher education, we will succeed neither in disseminating knowledge among the masses nor in stimulating the learners to create genuine and original contributions in the field of knowledge. It must be recognized that mother tongue or the first language is all pervasive and influential in its nature and it embraces various domains of the life of its speakers such as the religious, social, economic, cultural and of course the educational domains. The need of the hour is not to argue for or against Arabicization, but to form groups of expert translators to render the English material of various branches of knowledge into the Arabic language. We should not think that the initiation of Arabicization will face shortage of textbooks and reference material. We must remember the general economic principle which claims that 'demand creates supply'. As soon as we start teaching in Arabic, textbooks and reference material in Arabic language will flow in. Unless we start teaching subjects like medicine, engineering…etc. in Arabic language, we can neither aspire to have textbooks and references in Arabic language nor can we possess comprehensive terminology for specialized usage which are

necessary for practical application and further studies. So long as we procrastinate and wait for more favourable time to come, we will not succeed in any venture to improve the quality of Higher education. Teachers must teach in Arabic and students must be allowed to study and to write the answers of the examination papers in the Arabic language. This will accelerate the preparation of books and the training of teachers as well as prepare those who are potentially designated to be teachers in future. The change-over to Arabic should be applicable in all fields of studies and it must be completed as vigorously as possible because the problem will be more complex with the passage of time. A large programme of preparing the required literature through the Arabic language will have to be undertaken and adequate arrangements must be made for the training of teachers.

If we want a tangible result of our educational investment, the Arabic language must be the medium of instruction throughout the educational stages without any exception. It is true that in certain fields the change-over may be gradual, but it is only a matter of time when the Arabic language will break the monopoly of, and replace, English in these spheres of studies too. Moreover, suitable measures must be devised in the transitional stage to prevent any deterioration in the available standard during the process of Arabicization, but caution must not be equated with procrastination. Caution has to be accompanied with enlightened, bold and vigorous actions in favour of

Arabicization. Odd and aberrant mentalities which oppose Arabicization and stand as a sign of 'Migration to the North', should not remain in the field of education to ransom or determine its future lot. We should not indulge in hesitation and conservatism and preclude any attempt to make the Arabic language the vehicle of receiving knowledge in all disciplines of studies so as to offer the Arabic language the chance of being equal to other international languages in the field of science. There is no doubt that we may face some difficulties in the process of Arabicization, but instead of exaggerating them, we must determine ways to solve them. In other words, Arabicization may entail some hardship, but we must create a proper educational system at all costs. We must rescue our nation from the hegemony and disadvantages of English as a medium of instruction for education.

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Disadvantages of English Medium

The English language cannot be treated as a living reality in Sudan so as to allow it to function as the medium of instruction. It is absolutely unnatural if not anti-national to make it our means of acquiring knowledge. From the national point of view, an alien medium of education creates alien mentalities and foreign ways of perceiving and thinking. Educationally also, it is unsound on our part to use English as a medium of instruction. It places an unbearable psychological and linguistic burden on, both, students and teachers. As far as the students' academic gain is concerned, it encourages memorization and makes learning a lifeless and mechanical process. We know very well that the use of the English language as a medium of instruction has done incalculable damage to the academic achievements of the Sudanese learners in the past. What the International Commission on Secondary Education has said in 1955 is quite relevant in the present educational context. It admitted the "difficulties involved by the use of English as the medium of both instruction and examination, the failure of students to understand various subjects of the curriculum intelligently and to acquire habits of clear thinking and lucid expression."[1] We have to realize that even intelligent students will find it difficult to understand lectures, books and references in a language of which their knowledge is

grossly defective, and will find it complicated to express ideas in a language in which they cannot normally think. In fact, English, as a medium of instruction, has always had disastrous effects on the quality of our educational system and constituted one of the banes of our educational establishment. Our educators and politicians failed to realize that the implementation of any ambitious and rational educational plan presupposes that the language used as a medium of instruction must be in a satisfactory standard. Large numbers of students are entering the Higher education without having adequate knowledge of the English language and are unable to use it as a medium. When the student joins the university with insufficient knowledge of English, he faces difficulties in understanding the subject-matter through the medium of English. They are forced to learn the subject-matter through a language which they have no minimum control over its basic skills. They struggle to grasp the content of their specialization by laborious and time-consuming process of coding and decoding the linguistic items. Consequently, this laborious process generates a poor comprehension and a sense of being over-lost in the whole academic process.[2] Students cram; teachers give ready-made notes; learners memorize the ready-framed notes and then reproduce it in the examination answer papers. Examiners pass 'their' students to display a decorated face of teaching/learning process and let things go as they are. Very little measure of learning takes place and

whatever is learnt lives for a short time. It vanishes as soon as the course is over.

We should realize that the use of the English language as a vehicle of acquiring knowledge does not only increase and aggravate the Sudanese student's hardship, but it also hampers his mind in its freedom of movement. The students spend all their time in learning English, which is, after all, just a tool of learning and not the main target or thrust of learning. The student experiences a psycho-linguistic conflict and his religious, cultural, ideological and linguistic identity is always under encroachment. Throughout the 20th. century, we were studying, in vain, through a foreign language, but we failed to make our own creative and original contributions to knowledge. Unfortunately, we have not yet gained any scientific or technological breakthrough out of English medium education. Nevertheless, no decision in favour of switching over to the Arabic language was made and things were just allowed to drift. This state of affairs began to have an adverse effect on the standard of education. Educators tried to rectify the situation by changing the courses of English at the school level. But all their efforts went awry. The disastrous consequences of English medium education which have been spotted by the International Commission, more than forty years ago, and has been described as "harmful and wasteful" should be taken, seriously, into the consideration even today. Whatever the advantages of English as a medium and the immediate risks in switching over to Arabic medium may be,

the balance of advantages on the long run lies with Arabicization. No foreign language can play the role of the mother tongue, and even if it were possible, it would be too costly a sacrifice and no nation with sound reasoning, self-respect and distinctive cultural identity would like to accept it. In other words, to allow the English language to continue functioning as the medium of instruction in our educational system is a clear sign of internal colonialism. In no other sovereign country in the world national education is imparted through the medium of an alien language. A foreign medium of education dyes the identity of the learner and paralyzes his creative power. On the one hand, it dyes his identity by making the produced knowledge, if there is any, runs in the general stream of Western thinking and culture and loaded with the syndrome of 'Migration to the North'! On the other hand, it paralyzes his creative power by hampering his communicative potentials and abilities and impairing his ability to generate a wide range of creative and original scientific and intellectual contributions to cater to the needs of the society. It reduces the educational achievement of the average learner to a rote learning out-put and it distorts the thinking and intellectual identity of the bright learner. Consequently, it also inhibits the interaction between knowledge and society.

We must remember that the use of English as a medium of instruction in our higher educational establishment undermines the principle of Arabic medium education.

Moreover, from educational and psycho-linguistic point of view, it is a grave mistake to use a foreign language as a medium of education. Since the medium of instruction at the school level is, of course, Arabic, it would be natural to extend and adopt it at the higher level also because the medium of instruction at the school and higher levels should generally be the same. In 1953, a report of UNESCO on the use of the vernacular languages in education recommended that the use of the mother tongue should be extended as late as possible so as to make the break between home and educational institution as small as possible.[3] This will decrease the academic wastage, and increase the scope for a maximum utility of the acquired knowledge. It is clear that the main constituent of any educational system is language and the Arabic language is the natural medium of educating the Arabic speaking society. Moreover, since we are offering school education in Arabic medium, why should we switch over to a foreign medium of education at the higher level? How can our students bear such a drastic linguistic shift and become capable of acquiring knowledge through a language that they do not possess any abilities to deal with its various skills? In fact, by allowing English to function as the medium of Higher education we are reaping nothing except 'fossilization' in the skills related to the Arabic language as well as in the subject-matter related to the target field of specialization. This is clear from the fact that many graduates of English medium Higher education complain of their

inability to retain, for a longer time, what they have learnt in the Higher education and hence their inability to benefit themselves or the people around from their knowledge. Therefore, many branches of knowledge are segregated from the masses by the use of an alien language as a medium of instruction. So long as the English language remains the medium of Higher education, the masses will have little access to knowledge because it is not provided for them in the Arabic language. Moreover, we must realize that today's learners are the generations of tomorrow. If they continue to study in a foreign medium of education, they will achieve nothing from education except half-baked information and Sudan will reap nothing from them except unscientific, impractical and dialectic theorization. If we want to break the hold of the linguistic, scientific and technological imperialism, the Arabic language must replace English as a medium in all branches of knowledge. The imperialistic position of English language in our higher educational institutions should go for good.

To avoid any misunderstanding, we should not think that this means the discarding of English or banishing it once and for all. People confuse the issue when they claim that by making the Arabic language the medium of instruction, we are banishing English altogether. In fact, the Arabicization calls for special efforts to improve our knowledge of English. The knowledge of English by some learners is essential for getting access to the latest scientific and technological information.

We, being the followers of the Prophet Muhammed (PBUH and his progeny), need some of our people to learn English so that they can convey the Islamic message to the speakers of English all over the world and go into dialogue with them. However, we must remember that an adequate knowledge of English can be acquired without using it as a medium of instruction. Some Sudanese may need the English language for certain very specific purposes: that is, firstly, to serve his ideological orientation and culture through the English language, and secondly, to be able to make further reading of material written in English and related to his field of specialization so that it may help in the process of Arabicization in the future.

Moreover, we must keep in our minds that we have not established Higher education to teach and learn the English language. Higher education aims to disseminate knowledge among the masses and not to teach an alien language. By allowing English to function as a medium of Higher education, we are imposing it on all learners. We have to realize that for the purpose of learning a foreign language, the learner should possess aptitude and motivation provided with adequate exposition to the target language. Many learners do not have either aptitude or motivation or they may not possess both of them to learn English. Such learners will not do well in English and will face difficulties in acquiring knowledge through it. Why should we make the English language a stumbling block in the way of such

learners? They must be released from the labyrinth of learning through a foreign language. Higher education is the stage at which the learner has to master his field of specialization within the shortest span of time. This aim cannot be achieved through the medium of English with its linguistic hazards. Thus, the Arabic language must be made the medium of acquiring knowledge at all the levels of education. We should not argue or compromise on any issue related to the identity of the nation, whether linguistic, religious, economic or political. Such issues must be settled by referring to our religious teachings and in the most amicable manner. We should bear in mind that a rational educational plan which intends to examine the issue of the medium of instruction in our country, must take into account (1) the reality as it exists now, and (2) the aims which we want to achieve.

However, the so-called Salvation Revolution initiated a process of Arabicization of Higher education. It emphasized the ideological weight and function of the mother tongue in the field of education. Thus, it declared the strategy of Arabicization. The current Arabicizing policy states:

1. "Arabicization is a civilizational issue, a national necessity, and a call for self-reliance that revives the nation and strengthens its identity and civilizational roots.
2. It facilitates understanding of lectures and acquiring

of knowledge, because Arabic is easier for the learner to use than foreign languages.

3. It makes natural science and various branches of knowledge within the reach of the learners and the masses, and enables them to participate in the civilizational orientation of the nation.
4. It strengthens the bond between the learners, learners' achievement and the common man.
5. It emphasizes our national identity, integrity and true independence." [4]

However, the Arabicization policy, became just a declaration that did not find its way for implementation. It seems that the declaration of Arabicization on paper was made for political gain rather than for the benefit of education. It is a part and parcel of the lies and hypocrisy of the so-called Islamic Movement which came to power in 1989. In fact, the so-called Islamic Movement excelled in nothing except lies and hypocrisy. Therefore, during the reign of the Islamic Movement in power, Sudan became one of the most failure states in the world. This is basically because the Islamic Movement is good only in releasing bombastic declarations of various programmes, but these programmes seem to come out of its hypocrite nature which excelled only in the field of coining innovative lies. However, Arabicization is a national task and the Sudanese should not be deterred by doubts and difficulties raised by anti-

Arabicizing factions. Sudan must make a headway with this much needed orientation and draw the natural and proper map of the Islamic Sudan.

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Teaching/Learning English in Sudan

In Sudan the teaching and learning of English starts in the 5th. class Basic level in public schools. At this class, the students' age ranges between 10-12. It is taught and learnt by the use of a course which claims to be communicative. One might expect that the early starting of teaching/learning of English and the early introduction of the so-called communicative teaching/learning material would lead to the development of a situation in which large numbers of the students' population may turn to be *bilingual,* in the sense that they may speak English in almost the same way they speak Arabic. However, this has not happened in Sudan and it will not take place at all because of so many complicated factors. The first and the most important factor which affects adversely the teaching of English in Sudan is that many teachers of English at the school level are neither specialized nor qualified to teach English. Educators are pushing every school leaver or unspecialized person into the classroom to teach English. It is wrong to believe that every Under Graduate or a Graduate can teach English at the school level. This practice has never worked for English in the past and it will not work in current educational set-up. It is perhaps the time now to prepare specialist teachers to handle this subject in all classes.

Special attention must be paid to its learning at the Basic level. It is at the Basic level where the learning is supposed to be properly founded. The specialist teachers of English are mostly needed at this stage. Unfortunately, they are virtually non-existent. Even where there is an experienced teacher, his efforts are often frustrated by ambiguous and unachievable aims of teaching of English, unsuitable teaching material and methods, lack of teaching aids, the age of learner, the examination system, overcrowded classes, etc. There seems a little hope of any immediate improvement in this situation and hence of any tangible improvement in the standards of teaching/learning of English. Clearly, any measure taken to improve the standards of teaching/learning of English in Sudan depends for its success and effectiveness on the qualification of teachers, availability of the teaching aids, the quality of teaching, and above all the material and the methods of teaching.

Communicative Approach and the Sudanese Context:

The aims of teaching a foreign language, the type of the syllabus involved in its teaching, the methodology and techniques adopted in its implementation, the age of the learner, all and many others should vary according to the situation and the environment in which teachers find themselves teaching. In other words, the relative importance of the various teaching material and methods of teaching vary greatly according to the language teaching

situation. What type of a syllabus, how we design it and which teaching method we recommend, will depend crucially on the particular language teaching environment. Therefore, ideas which appear to be attractive when they are presented in general, floating and abstract terms will be misleading and meaningless when we try to apply them and achieve their results in a foreign language situation like ours. Unfortunately, in Sudan, we tend to think that if the new is good, attractive and highlighted as well by 'budding' theories, the old must be bad, repulsive and 'fading'. We never think that this 'budding' of today can be a 'faded' tomorrow. We do not view the situation from the perspective of our own particularity. We have blind faith in whatever is imported whether in cash, kind or philosophy. It appears that our educational planners and designers of ELT material in Sudan have fallen prey to confusion caused by numerous contradictory teaching methods which appear from time to time. It seems that we are obedient in following the changing fashions of ELT abroad and in adopting what Michael Swan has described as "invalid notions".[1] It is this kind of attitude which led to the change of the teaching material from the grammatical to the structural and then to the so-called communicative ELT material. It becomes very clear that the ambiguous status of English in Sudan and the bad planning and execution had confused the issue and gave poor output in learning English in spite of numerous haphazard planning and re-planning of the language courses. It appears that there is

lack of a clear-cut policy regarding the place of teaching English in Sudan. The objectives behind the teaching/learning of English have been clouded and bedeviled. Moreover, the average teacher has a little understanding of the aims of teaching English. The only aim that he knows is to enable his students to get through the examination. For this, he makes them to cram things rather than to know the language. He is only concerned with the pass percentage and not with the attainment of proper learning by the students. The course emphasizes and initiates itself on the basis of the so-called communicative material and communicative approach. Ironically, the teachers themselves cannot communicate in English or deal with its basic skills. They do not themselves have command over listening, speaking, reading or writing skills. They have little ideas of correct usage and none at all of correct pronunciation. Therefore, communicative material and method cannot be applied in Sudan and the student will never get exposed to the activities prescribed by the communicative material. Moreover, English is not used in the society and therefore students will never make a spontaneous reinforcement of the language skills. Consequently, the important principles of the communicative material and method are not, and cannot be implemented or practiced in Sudan. As far as the ELT course is concerned, it is designed haphazardly. It starts in a simple manner and as it advances, it suddenly loses control over the principle of selection, gradation, organization and

presentation of the language items, and consequently, the course tends to be confusing in its process of, both, teaching and learning. It is doubtful if the goal of the 'communicative competence and material' as advocated by the current ELT material in Sudan is tenable or even achievable among the learners for whom it is designed. Therefore, it can be said that the communicative teaching material and method is not suitable with our learners.

To come out of such an entanglement, some important questions which determine the fundamental question of the nature and function of teaching/learning English have to be considered. For example: What type of material should be used and how it should be designed? Which method must be adopted, followed and adhered to? At which stage English should be introduced and at what age it should be started, and for how long it should be taught and the extent of the student's motivation to learn English? These questions need to be considered carefully in relation to the function of English and in terms of the goals of the English language teaching in Sudan. The existing situation indicates that the English language, for the students, is not and will never be the main instrument that he feels essential to acquire. Without proper analysis of the above issues, it is neither possible to determine the role and function of English as a foreign language, nor is it possible to develop an appropriate language course which suits the future needs of the Sudanese learner.

The Need of the Future:

When we talk about the use and the function of English in Sudan in future, we have to bear in mind, or in other words, examine carefully the following issues:

1. The domain in which English will be used.
2. The position of English as it would be when the medium of instruction at the university level is completely Arabicized.
3. The degree of the possible attainment an average student should have at the end of the Secondary and higher levels.
4. The problems involved in teaching of English in schools.
5. The class at which the teaching of English should commence.
6. The method of teaching to be employed.
7. The preparation of suitable material.
8. The issue of qualification and training of teachers.

However, as it was mentioned earlier, we cannot deny the fact that English is an important language and the teaching of English will benefit some of the Sudanese in the foreseeable and distant future. In other words, English will, for some time to come, continue to be needed as a *supplementary* library language. Some students may need to have the knowledge of English, but we should not link the academic destiny of all the students with the English

language. It should not be imposed on those who have no aptitude and motivation to learn it. It should not be a stumbling stone in the way of those who do not want to learn it. To pass in the paper of the English language in the S.S.C. should not be a pre-condition to go up to any field of higher studies, except in the field of specialization in English itself. In other words, this condition must be exercised only in the process of admission to the Dept. of English in Higher education. The English language should be an optional subject in the final year of the Secondary level. In fact, in such a situation, those who opt for English can, surely, benefit themselves and their society from it. Such learners should be provided with competent teachers and various suitable learning material so that the efforts involved in the process of its learning can offer a tangible success. Moreover, and most importantly, English has to be taught hereafter, principally as a language of comprehension rather than a language of communication. A perception of communicative English is loaded with an imperial flavour and it is neither attainable nor necessary for the vast majority of the Sudanese common learners who have to go back to the soil or occupy ordinary positions in life. Not all the Sudanese are going to university studies. Not all of them aspire or perhaps cannot aspire to be participants in international affairs or to be appointed as ambassadors. Not all of them aim at going abroad for further studies. Why should we force such people to swallow the indigestible dose of the communicative phrases down their

throats? Why should we force them to make a British or American style of mouth or tongue-twisting so as to pronounce or speak English? Why should we sow in them, with our own hands, the seeds and syndrome of imitating the West? Regarding pronunciation, we should emphasize on intelligibility and not on the Western models of pronunciation and accent. We must keep in mind that the goal of ELT in Sudan must be determined according to its practicability, applicability and according to our own cultural particularities. The majority of our learners need only the comprehension skill in English and not the communicative language. Their need of English is, primarily, of a factual nature. Even if Higher education is Arabicized, they may use English as a *supplementary* library language; that they may need to read and understand the written English material related to their fields of specialization. In other words, the average Sudanese student needs English for certain very specific purposes, that is to be able to refer to up-to-date books and journals related to his field of studies which are in English. They may also need to write correct English. Therefore, a fair competence is needed in the skills of reading comprehension and grammar rather than speaking skills. Courses of English must develop in the students the comprehension and library skills. Because the most relevant objective, for us, which needs more attention, is the objective of reading comprehension. It means that the English language should be considered a *supplementary* academic library language.

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Examinations and the Educational Set-up

Every educational system has certain goals, aims and objectives animating it. The function of the educational process is to direct all efforts to achieve those goals, aims and objectives. A majority of the educational goals are, usually, measured by examinations. Examinations are the yard-sticks of education and are integral part of any educational establishment. However, the basic goal and end of our educational endeavour should be all-round development of an individual from Islamic point of view. Therefore, examination is not an end in itself. It is rather a means of measuring the extent of the achievement of the educational goals. Actually, the goal behind the appraisal of the learner's achievement must show the extent of progress made towards the achievement of these desired goals. It must expose the output of learning, the skill mastered in the use of knowledge and its extent of helping to develop the desirable behaviour and habits and to diagnose the difficulties encountered by the learners. Therefore, it is very clear that examinations are not mainly for getting marks or obtaining grades, but they must also be used judiciously to indicate the extent of the learners' achievement with reference to the desired goals.

However, it appears that examinations in our educa-

tional system are neither reliable nor valid. They appear to be similar to the examinations which are conducted in some countries where students get soaring marks, but they have not acquired any useful knowledge in the subject. Students' workbooks are full of hypocrite teachers' praises while they in fact copied the answers from the blackboard. Mark-sheets are decorated by generously offered marks while there are horrible educational waste, drop-outs and stagnation. Such a situation reflects the wide discrepancy between the marks achieved and the actual knowledge acquired. It seems that we are also experiencing a similar situation. A letter from the Head of English Department, University of Khartoum, to the Dean Faculty of Arts complaint that "…the grades scored by the pupils in their School Certificate Examination do not relate meaningfully to their performance."[1] The report went on saying that "the practice of giving extra marks to pupils in order to enable a certain percentage to pass is a dangerous one."[2] A recent educational report on the examination system also states, "In view of the changes which took place in the hierarchy of the educational organization and the expansion in various Departments of Examinations in the last few years, many sections of the Examination Department, came under the chairmanship of some teachers who are not well-acquainted with the rules and regulations of the examination. This state of affairs led to many transgressions which affected the prestige and reliability of our National Certificate."[3] These two reports make it very clear that the

examination system in Sudan was, and still, not on the right track. It is defective and its defect seems to be part of the educational ailment as a whole.

Moreover, examinations in our educational set-up overshadow every aspect of our educational life and of those who have relation with it such as teachers, students, parents and the society as a whole. Examinations influence instruction and learning, therefore, they have become an end in themselves. It is a fact that teachers concentrate more on what is likely to figure in the examination papers. They teach from examination point of view concentrating upon the so-called guess papers and guess questions. It can be called an examination-oriented teaching which concentrates on predicting the content and shape of the question paper and hence helps the learner to pass rather than taking him into the depth of knowledge. Learners rely on notes, short cuts and ready-made questions and answers banks. They cram ready-made market notes instead of increasing their academic input and enriching their knowledge because their main aim is to pass the examination. The whole system of our education is dominated by the requirements of the examinations. Consequently, success in examination becomes the sole aim and objective of teachers and learners. There is too much concentration on preparation for, and emphasizing on, examinations rather than on education. They pervaded the entire atmosphere of our educational system to such an extent that they have turned to be the sole motivating

factor made by teachers and learners. Not much is done to inculcate in the learners the skills of acquiring real and useful knowledge. Both, teachers and learners have become, exclusively, examination-oriented and hence our education has turned into mere information about the subject-matter rather than a process of acquiring useful and practical knowledge.

Moreover, examinations claimed our entire attention and relegated the entire syllabus to the background of the educational efforts. In fact, they are determining the content of education and the method of teaching/learning of that content. They are dictating the curriculum rather than being guided by it. They are mutilating the aims of education, preventing any real persuasion of knowledge, hindering the just and proper treatment of the subject-matter, encouraging memorization and hence leading to a mechanical mugging of ready-made answers rather than concentrating on creative and original reproduction of knowledge. In other words, examinations are determining the entire approach to our education. Examinations, which are supposed to be the tools that measure the students' achievement, have become hindrance in the path of learning itself. Brute examination scores continue to be equated with education and most of the students pass-out with ill-digested information of doubtful utility. The pass percentage which the students acquire, is neither an indication of the achieved educational goal nor of the students having acquired useful knowledge. It

is, rather, a symbol of their ability to cram and memorize ready-made notes. Therefore, the goals of education have been entirely forgotten, completely obscured and hence, examinations have subordinated education.

Most seriously, examinations highlight the reputation of some private schools which mastered only the art of preparing learners for examinations. They marginalize regular education and give rise to private coaching classes which are conducted by the teachers who are working with the ministry of education.

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Private Classes: A Growing Cancer

The examination-oriented education has given rise to the cancer of private coaching classes which eat into the vitals of our educational system. The unfavourable service conditions made many teachers resort to various ways of eking out their income. They started conducting private classes by tempting and exploiting the students of their own schools. Private classes affected the quality of teaching in schools. Some teachers bunk regular classes or perform mechanically so that they may sell their real performance outside the class, to the students who are ready to pay for it. In other words, classroom teaching becomes only a routine duty reluctantly taken up by the teacher. Dedicated and sincere teaching performance, which once was part of the ethics of teaching profession and the Sudanese educational efforts, has withered away. Teachers have lost interest in teaching sincerely and consequently regular teaching became ineffective and students also are losing motivation not only in the teacher's teaching, but also in the whole educational drive. Some teachers harass their own students and force them to pay fees for the regular classes which are, basically, the free-of-charge rights of the students, but unfortunately, students are forced to pay for them. They squeeze and extort their own students by threatening them to credit low marks in their answer papers

if they do not attend their private classes, and at the same time assure them of high marks if they just pay for these classes whether they attend them or not. It is blackmailing of students and reducing the process of education into a black market. Such a behaviour degrades, defiles and devalues education and offends the sacred profession of teaching. In the midst of the economic problems which are affecting most of the Sudanese, private classes make the teachers to be viewed as exploiters who are snatching away part of the student's daily bread. Such teachers will be detested by the learner as well as by the family of the learner. Consequently, the smooth rapport between the school and home will be disrupted.

Private classes are attended, mostly, by students who come from rich family-backgrounds. Lured by assurance of success in examinations, financially capable students find a substitute to regular education. They do not value their regular classes and neglect their academic duties at schools. Attendance and academic concentration at schools become a formality rather than a necessity while students who come from financially unsound families suffer unbearable psychological pressures. Students who pay are given individual attention by the teacher while financially incapable learners are marginalized.

In private classes, the efficiency of the teacher doesn't depend on what he teaches, but on how he teaches. Learners develop only the habit of dealing with mechanics

of answering the expected questions. The stress given in the classes is not on the optimum acquisition of knowledge, but on the likely questions which may appear in the question papers. This gives rise to a situation where there is a clear discrepancy between the planned curriculum on the one hand, and the experienced curriculum on the other hand.

However, if we want our educational system to be the real and effective source of learning, these private classes which are conducted by teachers who are working with the ministry of education must be banned and no employed teacher should be allowed to conduct such classes. A teacher who wants to conduct such classes should resign from his post with the ministry of education and then resort to such activities. He should not cling as a regular teacher to the ministry of education for the sake of salary, however meager it is, from the government and squeeze his own students. Moreover, and most importantly, the teachers' lot must be improved to make them feel that conducting such classes is redundant, and hence not necessary.

Moreover, the teacher should realize that his duty in the educational premise is to create a conducive environment for learning and acquiring knowledge and not in making students cram and memorize so as to vomit it in the lap of the examiner. We have to realize that good education has wider ramifications and dimensions than just creating examination phobia and extorting marks-hungry students. Attending private classes, securing a high

percentage or getting good marks is not education, but only the by-product of the whole process of acquiring knowledge. Good education should aim at all-round development of the learner's character on Islamic lines and charge him with practical and relevant knowledge. Students should be loaded with their fields of specialization and not with guess questions spotted in the classes. Students of Science should acquire scientific temperament and ways of effectively dealing with Science and realize its applicability in practical Islamic rehabilitation of life. Students of Arts or Commerce streams should acquire the foundation of Islamic views and thoughts related to various subjects they study so that when they reach the level of Higher education, they may be immunized against stray ideological temptations and they may not fall prey to reckless alien ideas such as Democracy, Capitalism, Socialism, Globalization, Wahabism, etc.

There is a great need to make our educational performance and its examination system as worthwhile as possible. If our educational system has to achieve its desired goals, teachers should teach sincerely in the classroom and examination results should reflect the student's real level of achievement in the light of our educational aims. An examination should be a means to that end and not an end in itself. It should measure the progress towards attaining that end. We have to apprehend the tremendous need for a standardized yard-stick which is capable of pointing out the

truth. The most important step towards improving our examination system is to define, clearly, the aims which each subject is destined to attain and to incarnate these aims in terms of learners' behaviour and then to make examinations measure the extent of, both, their academic achievements and the positive behavioural changes. The examiners must be acquainted with, and sure of, the aims in setting an examination paper. The goal behind each question should be clearly defined so that the scoring can be done objectively and judiciously. They should adopt suitable tools of measuring the students' level of attainment. They must devise suitable methods of using these tools and they have to possess suitable ways of making use of the results obtained. Our examiners should have a concrete idea of what is expected of an examinee so that the degree of reliability and validity is sufficiently raised.

Epilogue

Educational problems in Sudan are of great magnitude. Therefore, they need serious attention. We cannot keep education on the waiting line without inflicting a serious injury to the goals of our education which aspires to create an Islamic and self-sufficient society. If we are really heading towards the Islamization of the society, we cannot afford to wait for better days to come. It is our solemn duty to achieve this orientation in as short a period as possible.

However, most of the educational problems in Sudan are either the direct or the indirect off-shoot of the economic situation of the country. Owing to economic stringency, corruption, absence of the rule of law and domination of partiality and chaos in all aspects of life the issue of supporting education has always been baffling us. Therefore, the condition of education remained, and for a long time, most unsatisfactory, deplorable and pitiable. Actually, we find ourselves in a strangulating dilemma as far as the relationship between education and the economic situation of our society is concerned. As we know, there is mostly, if not always, an invariable correlation between the level of the educational standards, the pace of its progress on the one hand and the rate of economic growth on the other hand. In other words, there is a close correlation between the extent of the educational development, its quality and

the pace of economic progress. We strive to make a large educational venture, but the problem is that while we strive to achieve economic progress, there is always paucity of funds and finance to support the ambitions of education. At the same time, education is one of the main tools for economic progress. The advancement in the economic condition of the society depends on the proper type of education existing in the society, while the proper type of education itself depends solely on a strong, healthy and wise economic system. This plight appears to be a classic case of a vicious circle. Therefore, something must be done about it. We have to come out of this dilemma and break this vicious circle somewhere, otherwise, it will do a colossal harm to Sudan. First of all, we have to know our means and ends in the field of education. If education is to develop, progress on the 'right track' and to be 'established properly', Sudan must pay for it.

However, we must keep in mind that education, to be 'established properly' 'on the right track', does not always depend only and absolutely on finance in spite of the fact that no one can deny the importance of a strong financial base for education. If whatever we do is devoted to worship Allah and planned systematically within the frame and limits of the available financial resources and these resources are used, wisely, we will be triumphant at the end, even if our finance is meager and technology not up to the mark.

Moreover, in the wake of the investment of the oil, gold and other minerals, we have to be keen to stick to our roots. The glittering revenues from oil should not make us forget the process of proper building of the Islamic Sudanese Man. Only the Islamic Man who has drunk deep from the ideals of Islam can make a proper and responsible use of, and also be able to protect, the revenues gained from natural resources. We should not strive solely to build a sterile consumer 'economic wealth' which is based on cement concrete or marble structures that cannot protect itself and its inmates as we see in some oil-rich Arab countries. Utilization and investment of natural resources and building of intellectual Islamic generations go hand in hand with each other. We must take lessons from the situations in many Muslim countries which experienced the sudden descending of wealth. Consequently, they also experienced a corresponding receding and decline of their religious and moral values. Although much wealth is spent on education in these countries, they are reaping mostly wastage only. Because they have not spiritualized the educational efforts and Islamic ideals are not part of their educational strife. They depended on secular and Pharaonic expatriates as their educational consultants. Consequently, newspapers are, now, lamenting the educational wastage, stagnation, drop-outs, decline of moral values, spreading of divorce, drug addiction, smoking, Wahabism and its wrong understanding of Islam, etc. Most of their educational products are good only in

mending their sense of mental and personal inferiority by smoking, driving latest models of cars, chasing whores and joining terrorist groups. Their societies are undergoing a deliberate and systematic process of degeneration and demoralization that will lead them to the Jahiliya of the twenty-first century. Their educational system neglected the inculcation of spirituality while various media are undertaking a systematic and planned process of moral degeneration maliciously planned and cunningly administered among the young generations who form more than 70% of the total population while the so-called 'economy of open market' is playing its own sinister role by filling the markets with pornographic, obscene and poisonous materials in the name of marketing. In fact, the entire religious and moral structure of these societies is collapsing. Therefore, we must always remember that wealth which provides only sensuous enjoyment and relegates the inculcation of correct Islamic spirit to the margin is, actually, a disastrous wealth, a doom in disguise. Such a wealth begets loose, fluid, undisciplined, irresponsible and unreliable generations that can neither be depended on, nor can they depend on themselves.

Therefore, in Sudan, the educational problems have to be tackled with thoroughness and foresight so that the quality of our education and morality of the society may not be affected. We are aspiring to set in motion a process of ideological change and education should contribute to smooth up this process of the change. We must remember the

Quranic verse which states, "truly the best of men for thee to employ is the (man) who is strong and trusty."[28:26] We should put education in the hands of strong Islamists who have deep conviction in the principles of Islamization because weak hearts and wavering minds cannot accomplish great orientations. We should not be deterred by doubts and difficulties, or by internal and external pressures whether economic or ideological, which target our identity and want us to change the way they like. Impatient criticism should not be allowed to dim our vision of, or shake our faith in, the Islamic option and changes we are striving to accomplish.

Educational reforms are usually based on expansion and improvement. Therefore, a continuous cost-benefit analysis must be made a part and parcel of the educational reforms. Moreover, we must remember that it is of little avail to resort to tackle an educational problem in isolation. A reform in one domain demands a corresponding reform in another domain. Therefore, an integrated approach is imperative. Time now seems to be ripe to look back upon the past in order to plan for the future. We need humility to admit the mistakes made and the courage to correct them. We have to take stock of the present situation and put the achievement of educational quality and Islamic society on the top of our priorities. There is still much leeway to be accomplished. Much more still remains to be done, but we should not be passive or recoil from tasks which are

complicated and challenging. We have to be aware of the changing situation, diagnose the emerging problems and difficulties, discover their causes and then apply immediate solutions to overcome them.

It is true that there can be no immediate result in educational reforms. The results of the educational reforms cannot be produced within even the life-span of a complete generation. What is the life-span of a generation in comparison to the life-span of a whole nation? It is a gradual ripening process which must be nourished by patience and supported by dedicated services and devotion which seek the consent of Allah, the Almighty. But we must be sure that we have made the right start in the right direction with this much needed reform and that we are moving forward with the maximum speed of progress.

Finally, my approach, in this book, to education and its problems has been mainly critical. However, we should not be satisfied merely with criticism, rather, we must also diagnose the ailment and suggest its remedy. I have tried my best to place criticism with various suggestions which may show the way out of the difficulties. Moreover, I'm sorry that at some places my language has been stinging, sarcastic and harsh. It is not because I have closed my eyes to many positive aspects in education, but because, firstly, I feel myself to have been, and still, a victim of the educational system I had undergone. Secondly, I think that the essential duty of everyone, who appreciates the positive aspects, is to

ensure that education is functioning properly to achieve the ideals of the Islamic aspirations and to be on guard against any tendencies which may try to divert the course of these aspirations out of their proper track. Moreover, people who think or write so as to seek the consent of Allah, have their thinking and dignity of pen which they cannot afford to suppress for the sake of courtesy, politeness or out of fear from the political powers and unjust Pharaonic rulers. Writers must utter the Truth whatever the cost may be. We will never allow material temptations or possible political reprisals, to suppress or to impair our vision and ability to propagate Truth. Moreover, there are some ideas which have been repeatedly stressed in various contexts and at various places, which I have deliberately and intentionally refrained from dropping them because I feel that these are the idea and the ideals which need to be and must be emphasized over and over again. Hence the justification for reiteration.

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Dr. Abdelrahman Mohammed Yeddi Elnoor is a prominent writer, academician and critic. He was born in Elgolid district; North Sudan on 1st. of June 1964. He got his early education in Khalwa; a form of Islamic education, then, he completed the primary and intermediate schools in Elgolid itself. Then, he completed the secondary school in Khartoum. Then, he joined Omdurman Islamic University in 1986. His aim was to study English language and literature, but against his will, he had been admitted in History Dept., therefore, after completing the first year in that Dept., he departed to India to study English language and literature. He completed the Bachelor of Arts; (English as a major paper), in 1990 from Pune University. Then, he completed Master of Arts; (English Literature as a major paper), in 1993 from Pune University. Then, he completed Ph.D. of English; (ELT), from BAMU in Aurangabad in 1997.

Dr. Abdelrahman Mohammed Yeddi Elnoor worked in the field of translation in the Persian Gulf. He has climbed the job grades till he became Translation Expert. Moreover, after his return to Sudan, he worked as Associate Professor in the College of Languages and Translation in Sudan University of Science and Technology till he was dismissed because he wrote and published an article title: “Marketing Academic Degrees in Sudanese Universities: A Testimony for Allah” which exposed the crooked academic ways of the corrupt stakeholders.

After a prolonged and deep reading, studying and researching in the references and books of those who call themselves Sunnis, he shifted from the so-called Sunna Creed, to Shiism; allegiance to the Progeny PBU them; the

true followers of Quran and the Sunna of the Prophet PBUH and his progeny. He has many written works which explain various aspects of this shift and no Mullah could respond, scientifically, to what he has written in this regard.

He is a proficient writer, deep-sighted academician and sarcastic as well as stinging critic. He has written many books and articles. Some of them are in English and some of them are in Arabic. They cover aspects such as education, ELT, literary criticism, history, religion, politics, short stories and other intellectual issues. Many of them are available in the libraries of more than 160 universities all over the world and also in many international national libraries such as Congress Library in the US and Russian National Library. They are also available online on many websites include the author's own website: https://yeddibooks.com. The following are lists which include some of his works:

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6. A Story of Confrontation between the Artistic Classifications Dept. and Dr. Abdelrahman Mohammed Yeddi, Al Rakoba Website. (In Arabic)
7. Marketing the Scientific Degrees in Sudanese Universities: A Testimony for Allah, Al Rakoba Website. (In Arabic)
8. Basic School Books are Full of Lies, False and Misleading: Oh Parents, Pay Attention! (In Arabic)
9. The Aftermath of the Fall: Pseudo-Islamist Brothers is a Zio-American Organization, Al Rakoba, 10th. October, 2020. (In Arabic)
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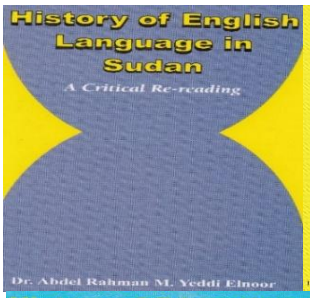

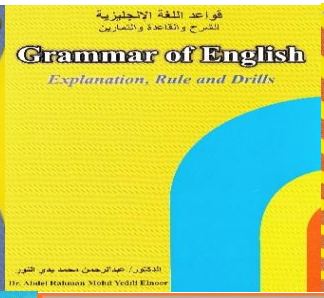

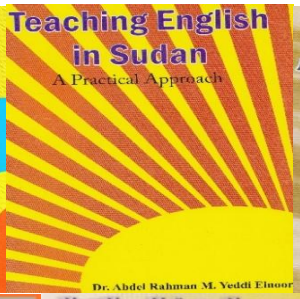

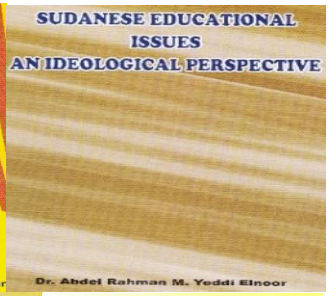

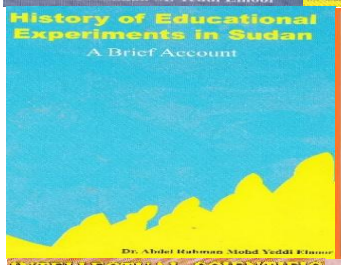

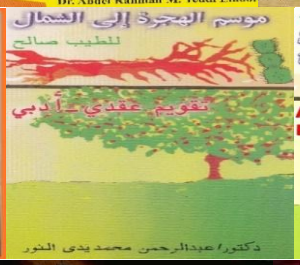

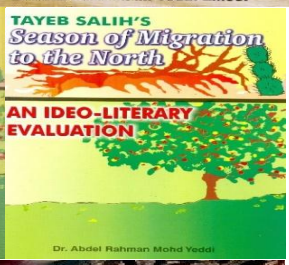

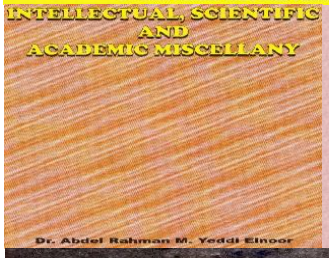

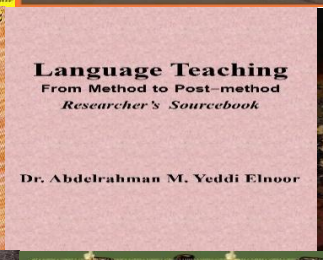

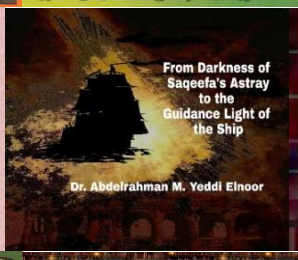

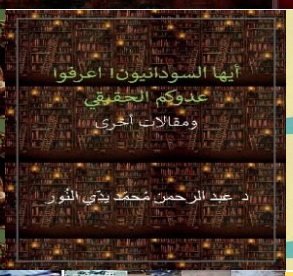

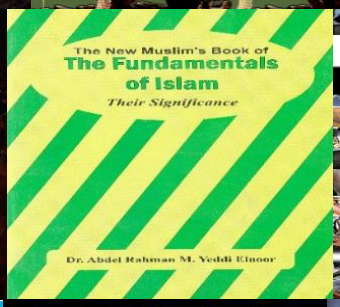

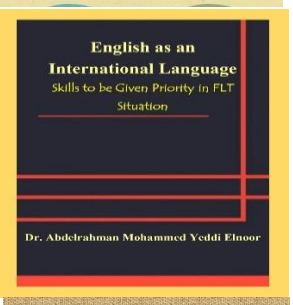
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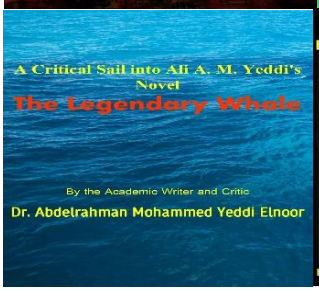
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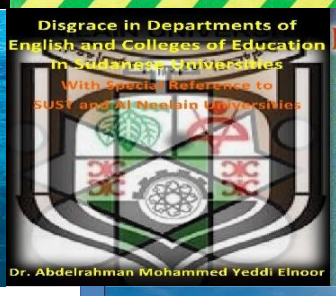
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With Special Reference to SUST and Al Neelain Universities
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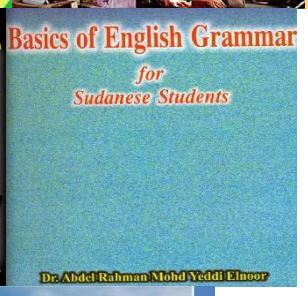

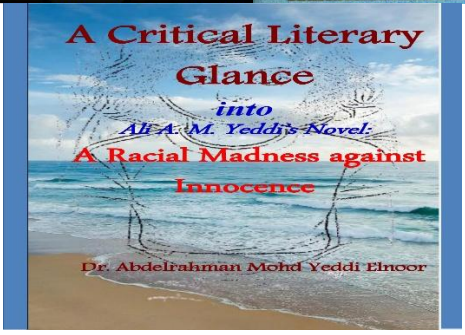
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